

10 PL. Plate  
O.

The Spiritual Intruder  
UNMASK'D:  
IN A  
LETTER  
FROM THE  
ORTHODOX  
In WHITE-CHAPPEL,  
TO  
Dr. SHIPPEN.

(R)  
K.

Thou art as Dull as Lead; And Your Fingers  
are as Lead; your Lips have spoken Lies! Mark  
St. 1. 4. In the Shrine is found the Blood of  
the Son of the Most High. Jer. 2. 34. Thou  
knowest St. Mark. 7. 5. Why Gaddest Thou, so  
and so, to Change Thy Way? Jer. 2. 36.  
Thy Saviour Thou Thy Self? PL. 52. 1. Show Me  
Thy Faith without Thy Works; And I will show  
Thee My Faith By my Works. St. Jam. 2. 18.

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1766.

# ERRATA.

**P**age 3. l. 27. *dele* so; p. 7. l. 23. *for* Belique *r.* C  
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*ter us r.* There was; p. 21. l. 8, and 9. *put* Untruth  
 the Blackest Characters; p. 26. l. 20. *after* Press *r.* 10  
 p. 30. *put* the 2d Hand a Line Lower; p. 32. l. 11.  
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 By; p. 158. l. 9. *for* What *r.* Were.



# THE PREFACE.

**T**IS not that We would Offer to make Apology, for the Plainness of our Un-Artificial Stile, or the Freedom we have taken to Represent the Truth of our Grievance, Naked as it is, In the following Remonstrance; For, we have, on the other Hand, been Industrious to Imitate the Plainness that Boldness of Speech, which our Holy Fathers us'd In The Simplicity of the Gospel-Phrase; And, more Particularly, That of our Blessed Lord Himself, In His Address to That \* Generation of Vipers Warned to Flee from The Wrath to Come; And to Bring Forth Fruits Meet for Repentance.

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\* St. Matthew 3. 7, 8.

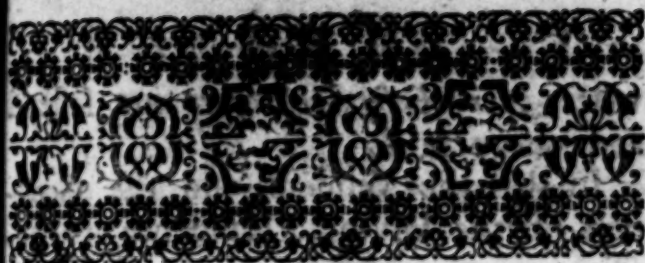
## iv The PREFACE.

*We are also sensible that there are Many Incorrect Escapes that have Made their Way thro' the Press, such as Those subscribed In the foregoing Errata; But we do not Concern our selves, about our own, or our Printer's Vindication, that our Matters have not Appear'd In A more Beautiful and Agreeable Impression, Because we Rest Assured, that Every Honest Reader is, Already, Furnish'd with fifty Reasons, at least, In our Behalf, that there is no Present Necessity, for us to Harangue upon Excuse of this Nature.*

*We therefore Excuse our selves Only to Dr. Welton, that We have Presumed to send This, into the World without his Approbation, or Even His Knowledge; which we Beseech Him to Impute to our Zeal, for our Souls Interest, In The Cause in which he Suffers with so Christian, and Invincible A Resolution. May God be for Ever, His Support and Comfort.*

*All we shall say, or ~~write~~ Besides, is, that Every Soul who Professes our Profession, will be In Earnest, and Be True to The Truth, to Justice and Righteousness, His Religion and His God. For Ever, and Ever. Amen.*

The



T H E  
S P I R I T U A L  
I N T R U D E R.

S I R,

\*\*\*\*\*  
T H E *Schisms and Rents*, by  
\*\*\*\*\*  
T H E *which our Spiritual King-*  
\*\*\*\*\*  
T H E *dom is so miserably divided*  
\*\*\*\*\*  
T H E *against it self; as they are*  
\*\*\*\*\*  
T H E *an infallible Token of its*  
\*\*\*\*\*  
T H E *Ruin, and that it cannot stand, if they*  
\*\*\*\*\*  
T H E *continue; so are they no less a Sign,*  
\*\*\*\*\*  
T H E *and, as a Beacon, set before us, to warn*  
\*\*\*\*\*  
T H E *us of the Evil; that we may consider*  
\*\*\*\*\*  
T H E *our Ways, what we are a doing, and*  
\*\*\*\*\*  
T H E *return to God; thereby, if it be possible,*  
\*\*\*\*\*  
T H E *to prevent that total Overthrow and*  
\*\*\*\*\*  
T H E *Confusion, which must needs ensue,*  
\*\*\*\*\*  
T H E *where-*

B

where-ever *these Destroyers* are foster'd and encourag'd.

In this the Wisdom, and the Goodness of the Divine Providence are *Conspicuous*, in respect to every *Ecclesiastical*, and, indeed, *Civil* Community in the World.

For all *judicial* Punishment, altho' it necessarily attends, and makes up the Retinue of Transgression ; yet it has a *Voice* also, and is a perpetual *Call* to Consideration and Amendment ; especially, since the *severest Sentences of God*, and the most fatal Denunciations of his Vengeance against any apostatiz'd People, are equally *Conditional*, as his Promises and Blessings are, to a Righteous Generation.

The *distressed* Condition, therefore, of the Church of *England*, our dear, languishing Mother, who is struggling, as it were, for Life, and under the most *fatal Symptoms*, from the Wounds she has receiv'd from *Without* ; but more from the deep and desperate *Stabs* she has been pierc'd with, by those of her *own Family*, bespeaks our most sensible Animadversion and Concern.

For

For when we look into our own wretched State, and the Circumstance of our Souls under *Her* present *Dangers* and *Decay*; The *Spiritual Famine* that seems to be drawing on, and the want of that *Divine Nourishment*, that *Bread of Life*, and that *living Water* (which only can proceed from her) if it should please God, because of our National Apostacy, to remove her *Righteousness* and *Light* from our Eyes! These are Considerations of so very moving and almost *desperate* a Nature, that, in the Anguish of our Souls, and in *Amaze*, we cannot choose but, tho' late enough, to look about us, and to search into the occasion of these *great Judgments of God upon the Earth*; that we may *Wing away*, and *Fly* from the *Authors* of this Divine Indignation upon us; and *cry mightily to God* against them.

There has been for some time a *Re- crimination* between the *Clergy* of the Church of *England*, and *Us* of the *Lai- ty*, upon this sad Account; which of us has been so *Perfidious* to our *Supreme Bishop*; which of us has most



Betray'd the Cause of God ; In which we do not dare to *justify* our selves ; God Almighty forgive us ! We have *erred and strayed from our Great Shepherd's Fold* ! Neither will we judge ; for *there is One that judgeth, even God* ; neither will we presume to determine, wherein \* *the Dignity of the Priesthood is dishonour'd, which is greater than either that of Kings or Emperors, and equal with the Dignity of Angels* ; But we will mourn before our God ; And we will complain in, the depth of our Affliction, because The *Nearest* of our *Relations*, the *Children of our Mother*, Her very † *First-born*, have join'd with \* *Aliens*, and *Strangers to the Common-wealth of our Israel*, to Tear and Rent into Her inmost Bowels ; Because the Clergy of the Church of *England*, (*that originally Pure, and undefiled,*) The *Men of God*, whom the *Great Bishop* has entrusted with the Care of his *Elect*, and into whose Hands He has committed all

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\* See Dr. Colet's Sermon to the Convocation, then Dean of St. Paul's. Anno Domini 1511.

† Heb. 12. 23.

\* Eph. 2. 12.

his Churches Treasures, and her Rich Dowry ; Her Honours, Privileges, Immunities, and Divine Ordinances, Ennobling them therewith, and Raising them thereby to a State Higher than the Princes of the Earth ; and yet These very Sons are become Bastards, and Illegitimate ; They have cut themselves off from Her Affinity by Schisms, and renting and dividing themselves into many Factions, and Parties, and different Interests, to the Inevitable Ruin of this Holy Family and Household of God : This is our great Complaint ; and what we Appeal against to God, to Angels, and to Men, and call Heaven and Earth to Witness against them, upon the Account of it.

For this is a Concern in which we our selves are the most nearly related ; Because God, who has revealed to us the Certainties, and the Glories of a future State, and a better Life hereafter, has settled an Oeconomy in His Church here, and appointed Rulers, and Spiritual Pastors and Governors, over us, to Rule, and to Conduct, and Guide us Right, 'till the Course of our Obedience shall

be finish'd, and we drop down in Peace into our Graves ; And there is, we are assur'd, an invincible Necessity of our *Obedience* to their *Spiritual Injunctions* ; The Penalty is *Damnation*, if we separate our selves from the *Communion* and sacred Guidance of that *Rightful Pastor*, whom God has Empower'd, over us, by the Laws and Direction of his Holy Gospel.

The Complaint therefore that we make is, that there are so many Pretenders to this Holy *Principality* and Evangelical *Dominion* over us ! We can owe our Spiritual Subjection but to *One* ; and all other Communion is *Sin* : May God direct us in the *right Way* ; out of which, we are lost ; and yet, without the Divine Assistance, and the most impartial, and sincere Endeavors, it will be very, very Difficult to find it.

For how can it otherwise be supposed, that *we* of the Laity, whose indispensable Duty it is, to follow our *True Shepherd* ; to know his Voice, as the *Voice of our God* ; and to give up our selves to be conducted, by him, to those *pleasant Pastures*, which Christ has provided

for his Flock, should distinguish the *True Fold* from the *Wold*, when there are so many *Wolves* in *Shepherd's Cloathing* !

You know, Sir, how the Clergy of the Church of *England* are divided at this Day ; how far distant they are in their Opinions, and in their Protests, and Recriminations, against each other : One sort of them are *thorough-pac'd*, and have given up their *God*, and *themselves*, and *all things Sacred*, that are entrusted with them, into *prophane Hands* : Others, like *your self*, with an *awkard Compliance*, are swallowing the Poyson which you would be thought to know to be so, and to abhor it : But yet you swallow it, for the sake of a little *thin Leaf of Gold* ! You know it to be Poyson, but yet you will take it, for the sake of the *Plumb*, the *sweetness* of the *Vehicle* in which it is wrap'd up, although you die for't ; if at least, you believe that you shall die ! And so you are Dragg'd, like a Bear to the Stake, and yield up your Consciences and your Souls, to the *Scorn* of *honest Men*, and the *Triumph* of *Devils* ; and, if your Greater God, your Interest, did not prevail,

vail, *What you would not, that you do;* And thus you become, when understood, a *Solecism* to your own Profession; *Renegades* to Christ, and *Traitors* to your Trust; the *Scorn* of the *Profligate*, and the *Abhorrence* and *Abomination* of your God.

There is a Remnant left of another Principle and Practice, Not of such as call themselves of the Church; and would be *Distinguish'd* from the professed Set of Prostitutes, and who, yet, for the sake of a *little Preferment*, comply with what they profess to Hate, as Impious and Abominable; And practise those things, which they would be thought to Abhor; But such as rather choose to part with all their worldly Comforts and Enjoyments, and suffer themselves to be *Sack'd*, and *Plunder'd*, and *Sequester'd*, of their *Rightful Possessions*, than join themselves in *Affinity* with the People of these *Abominations*, Or mock their God with impure Worship, and a *Schismatical Communion*.

These are some Instances of the flagrant and consuming Heats and Animosit-  
ties among the Clergy, with which the  
Unity



Unity of our most Holy Church is violated, and the Body of our Christian Community *torn asunder* ; from whence we find *Altar* set up against *Altar* ; and a Vicissitude of *Anathema's*, and *Curses*, and *bitter Railings*, mutually sent, and thunder'd out, on every side, against each adverse Party : And we could mention many more, in Point of *Catbolick Doctrines*, and the very *Fundamental Articles* of the *Christian Faith* it self, even to their *Blaspheming* of the *Ever-blessed, most Holy, and Undivided Trinity*, as well as these of our unhappy and destructive *Schisms and Divisions*, which our present *Usurpers* of the *Apostolick Principality*, having given themselves up to the Allurements of this *present World*, have indulg'd, and countenanc'd, for a certain Reason, rather than discourag'd or suppress'd them : For you know, Sir, if you know any thing, how to point out with your *Finger* to some of the *Brotherhood*, in whose *Communion* you join, who are \* *false Teachers*, *privily bringing*

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\* 2 St. Peter 2. 1.

*in these damnable Heresies, even denying the Lord that bought them.*

But the Business we are now concern'd in, being to find out the *right Way* to our *Salvation*; by continuing in the true *Fold of the Great Shepherd and Bishop of our Souls*; the Difficulty that lies upon us, and the chief Occasion of our Complaint is, how we shall go to Work, amidst all the *Irreconcilable Distractions* of those who have taken upon them the Holy Mysteries, and to be our Guides, to Conduct us to our God, and to give us the Pledges of Life; to which of these *divided* Shepherds, to which of their *opposite* Altars we shall go, where we may be sure to meet with the true Succors of the Gospel, and eat the *Bread of Life*.

For we are assured, They cannot be all in the Right; There must be some, of them, whose *Communion* is *Sin*, even a *Sin* unto *Death*; who are going in the *Way of Corah*; who have separated themselves in *Schisms*, which, if the Word of God be true, as it is, and more firm than *Heaven and Earth*, which shall melt away, is a *Guilt* unto *Damnation*:

nation : And, therefore, God forbid, that we should join our selves with **These**, or with **You**, if you be of that Number ; Because, tho' **you** should then be *Guilty of our Blood*, and God will certainly require it at your Hands ; yet, if you are come among us with the *Guilt* of **Corah** upon you, we are sure, that, by communicating with **you**, we shall **Perish** with you : For God not only smote **Corah**, that Ecclesiastical, **Sacrilegious Minister**, who set himself up, in the Ministration of the Priesthood, against **him** whom He had appointed into that Office, but the Vengeance of Heaven reach'd to every Soul that join'd with him.

It is therefore of the *last* Importance to every Soul of us, whose Cure you have presum'd to take upon your self, to enquire, in the first Place, which of these different Communities, now *separated* from each other, charging each other with *Schism*, is in the Right ; which of them it is, (for there can be but one, to preserve The **Oneness**, The **Unity** of this mystical Body of Christ,) in which the Ordinances of the Gospel are

are administred in a pure and effectual Manner? For out of ~~This~~, neither the Body nor Blood of Christ can support us, nor wash us; nor none Other of the Divine Dispensations be given to us so as to Profit with; so that, while we are separated from this **Only Authorised** Corporation in Jesus, our *Baptism* is no *Baptism*, and all our *Sacrifices*, offered up by a Schismatical, *Un-Orthodox* Administrator, Our Eucharist, Our Prayers, Our Oblations, they are so far from being *Acceptable*, or *Prevailing* with God, that they are an *Aggravation* of our *Guilt*, and the Divine Displeasure; instead of being a *sweet Savor* and a *Perfume*, they are the *Incense* of Sinners *against their own Souls*, and an *Abomination unto God*.

Having therefore, as it behoved us, examin'd into the Truth of this Matter, we find it Clear, as the Sun in its Meridian, that the *only True*, and *Orthodox Communion* is to be enjoy'd under Those, that **Body of Confessors**, the *Spiritual Governors* of the *Church of Christ*, among us, who are now under *Persecution* and *Sufferings*, for the *sake of Christ* and

and His Righteous Laws ; who, at the Expence of the Goods and Comforts of this Life, are maintaining the *Primitive Doctrines and Discipline*, according to the Faith and Oeconomy of the *purest Ages* of the Christian Rule and Government ; who are going still \* *In the old Path, and the good way, that they may find Rest for their Souls.*

This last Argument, is the *Infallible Proof* that *They* are in the Right ; and consequently that it is in their Communion alone, and under ~~their~~ *their* Spiritual Guidance and Direction, Their Baptisms and Consecrations of the Sacred Symbols ; and their Absolutions, and Prayers, and Blessings, that we can possibly come at These blessed Effects which God has *Ratified in Heaven*, from the *Mediation* of his Faithful Ministry.

Their Sufferings, indeed, are a strong Testimony of the *Sincerity* of their own Belief and Conscience ; that they believe the Doctrines which they suffer for ; and that they *love God better*

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\* Jeremiah 6. 16.

than



than the World : But their Doctrines and Principles themselves ; The Antiquity, the Purity, the Infallibility, and Demonstration of them ; These are the Evidences, This the Strength of the Orthodoxy of their Communion, and the Indispensable Obligation upon every true Christian Believer not to forsake their Assemblies : Whereas all the other Classes of Sects and Parties among even Those, who assume to themselves the Title of Church-men, more Sublime and Pure in their Principles than the common Herd, have a Tincture in them of Poyson ; A base Alloy, that depreciates, and corrupts the Truth and Orthodoxy which they pretend to ; They have a Mixture of New and Strange Doctrines, or, rather, of the old Gnostick Leaven in them, which indulges them, upon occasion, in the most Un-scriptural Practices, such as those of Resistance and Rebellion, when it suits their Purposes ; and the most shameful Compliances with what themselves call Sin, whilst they are doing Preference, and submitting to the Laws of Man, in Opposition and Contradiction to the Immutable, and Eternal Laws

of

of God. So high do they soar in *Profession* and *Pretence*; so low do they sink and grovel, in relation to *Truth* and *Practice*!

Whether you your self, Sir, are not One of the most *remarkable Instances* of this mere *Varnish* of Religion, that, perhaps, ever pretended to so lofty a Strain, in the Orthodoxy of the good old Church of *England*; And at the same time fell, and sunk so deep in the *Works* of *Anti-christian*, and *gross Darkness*, we have *more Reasons than one*, to be very Open and Impartial in our Enquiry.

For you have set your self up, amongst us, under such mighty *Shews* of a strict Adherence to the Principles of Equity and Honour, and a true Christian Charity, that, to do you Justice, if you can maintain your Profession, we must pay you *double Measures* of that Reverence, and Honour, which your Holy Function and Access unto us justly claim: But, on the other hand, if, it should appear that you have *thrust your self* in upon us, as a *sacrilegious Usurper* and *Invader*, who, by mean  
Arti-

*Artifices*, and a most *Unwarrantable Violence*, against the *Laws* and the *Will of God*, have depriv'd us of our *Rightful Minister*, and jostled your self into his Place, to set up a *Mock-Communion* amongst us, without the *Efficacy* and *Sanction* of the *Holy Ghost*, which invalidates every Ordinance you pretend to, if this be the *Real Truth*, and All that you have said in Vindication of your *Intrusion* shall be proved to be a *Pure Fiction*, to delude, and to deceive us, and to be *our Ruin*; Then you can expect no less than our just *Abhorrence* and *Indignation* at what you have been contriving, and so dishonourably and unworthily brought about; And that we should Protest against you, and renounce all *Communion* and *Concurrence* with you, in your *Abomination*: And that whoever has any regard to *Justice*, or *Charity*, the *Doctrines of the Church*, or his *own Soul*, being let into the *Secret*, and true *Spring* of your *Motions* towards us; the way, by which, you came in, and the dreadful *Consequences* of your officiating among us in *Holy Things*, as if you were the *Overseer for our Souls*;

Souls ; whereas, *not the Holy Ghost*, but your own Sin, has made you so, must, with us, in Duty, *Disclaim*, and utterly declare against All your Pretended *Sacrifices* and *Mediation* for us. This, *Then*, we shall be bound, In Conscience to declare ; Because, if things be so, you have done *very wickedly and Unjustly* ; you have *injured Our Father*, and *wrong'd* our Souls ; you have, as an *Enemy*, *smote* our Shepherd, our true Pastor in *Christ Jesus*, whom God has commanded us to Reverence ; And we must Obey Him, and Pay our Spiritual *Allegiance* to Him ; and Communicate Only with him, as our Spiritual Embassador from Christ ; and Receive his *Abolutions* and *Benedictions*, which we know, and we Trust, will Rest upon us, when we can be so Happy as to meet with them, tho' we shall *Now*, be *scattered* ; because you have *smote* Him !

But, before we Enter upon the Main Point, we take notice of your Conduct in the smaller Matters of your Address, upon your first Appearance in *White-Chappel*.

The Speech you made to the Curate, at your Pretended Induction  
 C upon

upon your meeting him in the Vestry, was not at all Becoming, if it be true, that you began after that manner which We Heard: Did you tell him, the first thing you said to him, that He had ~~Now~~ Got a New Master? If you did, your Words began with a smatch of **Profane** in them! And we are offended at them; for is This, Sir, Language Becoming a Divine to a Christian Priest? Had you Ever Read the Venerable Collier's *Essay On the Office Of A Chaplain*; Or The Late Divine Dr. Hickes's *Solemn Discourse, On The Dignity and Honour of The Christian Priesthood*; you would have known how to express your self with a more Deferent Respect to the sacred Function of your Spiritual Brother. \* But the Children of this World Exercise Lordship.

Really, Dr. Shippen, you Began but very Indifferently; for tho', Possibly such Freedoms, In *Sacris*, might be Answerable in *Brazen-nose*; They are, By no means, Quadrant with the Character of An Overseer of Souls: Micah would

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\* St. Matk 10. 41.



have taught you better, who stiled not himself, his *Levite's Father*, but call'd his *Levite, to be to him \* A Father, or A God*. We are scandaliz'd at such *Reproaches* upon your own Order; 'tis not the way of *High Church* thus, we had almost said, to *BlaspHEME*: This is the Language of Whigs and Atheists, to Vilify and Debase the Character of *God's Priests*, by calling them *Servants* and *Sub's, &c.* — But you are a *High Church-man*!

Another Remarkable Instance of your Imprudence, upon your first Visit, was the Flourish you made, thro' the Parish, by a Noise of the Bells, and the Entertainment you intended: We could not have Believed you so weak in Respect to your Own Reputation and Interest, had we not been convinc'd, as we were, that those Ringers were your Mercenaries, and that you Paid them for their Noise; for, Besides your Breach of the Canon, Hereby, which Requires only the solemn Toll of a *single Bell*, even upon the most *Right-*

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<sup>s</sup> Judges 17. 10.

*ful and Canonical Induction* ; Could your Own Understanding Possibly suggest to you, that such a Triumph, on such Circumstances, would Gain your Prudence, Reputation, or oblige ? Could you imagine that we, who have been *Wedded* to a Minister for *Twenty Years* together ; To his *sound Doctrine*, and his friendly Conversation, could be pleased to hear him Rung out of the Parish with a Peal ? We concluded that *the Enemy* had done This, And that it might be the effect of a ~~whiggish~~ Bravado ; but it could not enter into us, till we were otherwise inform'd, that *any* Gentleman could act A Triumph of such a Nature ; much less that a *Priest*, especially one that professed *High Things*, would have Encouraged, or Abetted a Rejoycing and Insulting over the Ruins of an Oppressed Brother, and a Distressed Family.

You might easily have concluded what the Effects were of such extravagant Beginnings, when you had the Mortification to find, that notwithstanding your Messages among us, not One single Parishioner, who has the Character of a Good Church-man, but *Despis'd* your Pro-

Proceedings, *slighted* your Entertainment, and *shun'd* both That and your self.

Which put you upon another Strata-  
gem, to soften our Resentiments against  
the Violence and Vain Glory of your  
Attachments to us ; And you had no o-  
ther way to do that, but by adding Un-  
truths to your Rapine : For Works of  
this Nature can never Remain single, nor  
possibly be supported, at least under any  
tolerable Colour, without a continued,  
and additional Confederacy of ~~New~~ Guilt ;  
You had therefore nothing else left you  
to disguise the Impious Injustice of your  
Usurpation, than by varnishing it over  
under the Mask of a Generous Intention  
of serving the Distressed, By keeping out  
Others worse than you.

And to this purpose you have made  
it your Business to disperse Reports A-  
broad, and Instil into our Minds, “ *that*  
“ *you came not hither to serve any In-*  
“ *terests of your own, so much as to Be-*  
“ *friend an Oppressed Family ; for that*  
“ *you have a Plentiful Estate and In-*  
“ *come, already, which has put you A-*  
“ *bove the Thoughts of Mean and Mer-*  
C 3 “ *cenary*

" *cenary Designs; that you would not*  
 " *for the World, have taken*  
 " † *Any \* Advantage against Dr.*  
 " *Welton; But that if you had*  
 " *not Enter'd upon the Living by Insti-*  
 " *tution and Induction as you did, the*  
 " *Benefice would have Laps'd into Other*  
 " *Hands; And that it were Better, as*  
 " *you thought, that You should take it,*  
 " *than that It should fall into the Hands*  
 " *of the Government; That you*  
 " \* *had † endeavour'd to Prevail*  
 " *with Dr. Welton to take the*  
 " *Oaths; Nay, that when you found Him*  
 " *Inflexible, as to That, that you had*  
 " *made Offers to him of Allowance, which*  
 " *he Rejected in a Passion, &c.*

These, Sir, and more, you know ve-  
 ry well, are the Stories, which you  
 would *Palm* upon us for *Truths*; There-  
 by to *Palliate* a *Certain Affair* you are  
 now engag'd in, which is too Deformed  
 to Appear in its Proper Colours, and is  
 not so very consistent with your High  
 Church Principles as to justify you,  
 especially in your *Triumphal Flourishes*  
 upon your Publick Entry among us.

They

They had, 'tis true, This Influence upon Us, that we began to look on you as a more *Moderate Sequestrator*; who had consider'd what was done in this Case, during the *Rebellion of Forty Eight*; How the *Plunderers*, under *That Usurpation*, were appointed by *Oliver*, to Allow the *Third Part* of the *Deprived Clergy's* Income of their sequester'd Livings, towards the Subsistence of their Families, who were not, In those Days, Involv'd in the *Parliamentary Determinations* against the *Non-complying Delinquents*; but were suffer'd to live upon the *Housel* which the *Cromwellian Commiseration* had Reserv'd unto them.

We did suppose, Sir, that under your *New Province of Ecclesiastical Plunder*, you had Inform'd your self into the *History* of your *present Undertakings*; And found out *Pretexts* for the *Bounty* you *Intended*; And therefore, tho' you had *Resolv'd* upon't, and *Actually Perpetrated* your Resolution to *Rob your God in His Tythes and Offerings*; And *Usurp'd* upon the *Impropriation* of His *Appointed Priest*; yet, out of mere *Com-*  
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mise-



miseration to the Family of the Deprived ; And Because you would be Thought to Do something **Notable** and *Worthy* of the *Profession* of a *High Church* Complyer ; You have made it your Own Endeavor and Engag'd *Mercenary Fellows* to Declare what Mighty **Overtures** you have made *Dr. Welton* ; what **Great Promises**, and (if any Man Living, after what you have already done, can possibly Believe you) what **Extraordinary Deeds** you **Intend** towards Him.

You know, Sir, that things of this Nature are not *Now*, as they were in **Cromwel's Days** ; But that the *poor Innocents*, *Children of a Year Old*, are *Comprehended* in the *Guilt* of their **Malignant Fathers** ; They are **All** to suffer, as **Papish Recusants**, from the *Infant* in the *Cradle*, to the *Priest at the Altar* ; There is no **Third Part** of the **Divine Income** Allow'd to them ; Upon which Account we were glad to hear that You, out of your *Honest* and *Generous Disposition*, did **Intend something** to *Dr. Welton's Family* ; some **Charitable Assistance** out of his **Own**, or Rather, of what

what you had *Purloin'd*, out of *God's* *Exchequer*.

However, This was *Something*, had it been True, which would have Argu'd in you, a *Heart of Flesh*: But alas! This *Candle* of yours was *soon put Out*; And these *Snares*, which you have Planted with so much *Craft* and *Artifice*, to catch us into a Belief and Good-will towards you, are *Discover'd* and *Broken*.

We are now *Undeceiv'd* and convinc'd, by as plain *Demonstration* as ever was given to prove the *Truth* of a *Matter of Fact* by; that all these *fair Speeches* you have been making to us, Relating to your Pretended Friendship, or *Overtures* of Kindness to Dr. *Welton*, are nothing more than a *mere Shadow*, and as *Literal Falshood* as ever proceeded out of the Mouth of a Man.

And indeed, the *Demonstrations* which we shall Alledge against you, Are; in many Instances, of such an *Unusual*, and so *Aggravated* a Nature, that it would be difficult to guess, whether Mankind; when they shall come to hear the Truth of your Story, and see how you have jump'd at once from the *Pinacle of High-Church*,  
into

into the deepest Guilt of *Sacrilege* and *Sequestration*, (which is the most malicious Force of *Anti-christ*,) what Poor and unmanly Methods you have taken to Undermine and supplant Dr. *Welton*; and what *Unbecoming*, yea what *wicked Untruths* you have made use of, to Dawb over your Usurpation by; It will be Difficult to Determine, whether the Honest and just Part of Men will be Affected, in the View of these things, with a Greater Compassion of Dr. *Welton's* Case, who has been so *Fouly* treated by you; or *Indignation*, Dr. *Skippen* against you, who have pursu'd a *Clergy-man* of your *Own Order*, in so *Designing*, so *Uncharitable* a manner; And that too under the Pretence of Friendship and Service.

This will be seen at large in Dr. *Welton's* Case, now in the Press, Publish'd according to *True Matter of Fact*; to which are only added the Arguments, with which Dr. *Welton* had instructed his Council, by a *Practitioner* in that Court, whose Integrity and Capacity are a Security to the World, that nothing can be Impos'd upon them by Him, but the *Very Truth*.

We

We shall therefore meddle no farther in that Matter, than as it concerns Our selves, *Our own Souls*, in Respect of the Dangers of our **Communicating** with you.

And certainly, if you have made your **first Entry** among us, with your Lips so full of *Deceit* ; If you *Prophecy False Things to us*, with your **first Breath** ; How can we believe, you are an *Embassador of Christ* to us ? Or that you have any *Message at all*, to deliver to the Faithful ! But that you are, on the other hand, A *False Messenger of a False Christ* ; That ~~Your~~ **God** is not **Our God**, Because you begin your Pretended *Mission* among us, not with the *Breath of the Holy Ghost*, nor the *Simplicity of the Gospel*, but with the *Ministration of Untruth* !

And that too in such a Manner, in so large and unlimited a *Strain* of it, that it might justly Raise our *Scorn*, as well as *Indignation* against you ; And if our *Deplorable Condition* would allow an Answer to you, with the *least Levity* in it, put us upon saying that you are, In more Respects than one, a *Principal of Brazen-nose*, with a *Corinthian Forehead*.

For

For, Sir, from whence else could you Pretend to Impose upon us after this Manner? that *you came not Hither to serve your own Interest, but to Befriend your Brother and his Family, in his Distress! And that you would, not for the World, have taken Any Advantage against him!* You, that have been so Precipitant, in your Persecution of him! You, that have pursu'd him, with the Malice of an Anabaptist, and the Fury and Conscience of an Independent! You know, Sir, that when you would have perswaded Dr. Welton into a Resignation, that you pretended to the same Principles of Honour, and of Conscience Then; But when the Doctor came to Try you, and to sound the Bottom of your Sincerity, How Pitifully and Shamefully you shufled with him; and shew'd your Intentions to have Nothing in them, but a little Froth and Outside Pretence; You Remember when, upon your Mighty Overtures of Friendship and Kindness for his Distressed Family, He was so Affected and Charm'd with what He then concluded to proceed, from a kind and honest Nature, that he receiv'd them with all the Instances of Acknowledgment;



ment; He thank'd you for your *friendly Intentions*, and *Bless'd God for you!* And did assure you, that of all Men Living, if he must be separated from his Church by *violent Hands*; If it *must needs be so*, It would be a Comfort to him, under that Affliction, that *you, Rather than Any Other*, if you could Comply with the Hard Terms Requir'd, should take the Concern upon you.

And he acquainted his *Best Friends*, with what you had said; Who found out a Mean, whereby it was in your Power to have prevented the Violences of *any other Intruder* into Dr. *Welton's* Parish; at least for *some Tears*, and continu'd him in his **Right** of Possession of his Living, against any other *sacrilegious Invader* whatsoever: And that was by Entering into a *friendly Debate* with him, By which you might have Prolong'd, and, without any Detriment, either to your *Conscience* or your *Purse*, Protracted the Time of his said Possession, without Any danger of the **Lapse of your Presentation**; for that *nothing is more certain and effectual*, than that Rule in the Law, that says *Pendente Lite Nullus Occurrit Lapsus*, viz. *Presentationis ad aliquam Rectoriam*, &c.

*Exc. In Ecclesia* ; which implies, as we are given to understand, that so long as you had thought fit to Pretend to a Title and Presentation to Dr. Welton's Living, let it be upon any Account whatever, whether of taking the Oaths, or any other, you were in no hazard, in the World, that you should lose the Benefit, or Prerogative of your pretended Presentation.

But when the Doctor made this Motion to you, and told you he was advis'd by them Learned in the Laws, to do it, you was in the greatest Confusion imaginable ; and when he told you, that he would enter a Caveat against you ; you Reply'd to him in " a great deal of " *Passion and Warmth, that then, i. e. if*

" *he offer'd to oppose You in*

• ✠ " *That, or any other way, that*

" *You would concern your self no*

" *farther with White-Chappel ; for that*

" *you valu'd not the Living, only to*

" *Serve Him ; that you had enough*

" *without it, and would not les-*

† ✠ " *sen your Character upon any*

" *Account ; † whereas, if the*

" *Doctor should put in any Caveat, The*

" *World would think, you came in by*

" *for*

“ **Foxtible and Indirect Means**, which would be a **Disshonour** to you ; And a great deal more to this Purpose ; which soon convinc’d the Doctor what your **secret Design** was, and that you was **hungry** after **his Bread**, instead of having a **Real** Intention to do him any Service, which it was in your Power to have done ; And therefore he did Enter his **Caveat** against you, and Resolv’d to take the Advice of his Friends, who, by these **Proceedings**, Perceived what little **Sincerity** there was in all your **Flourishes**, and **spectious Pretences**.

There is one Instance of your **Fraud** against the Doctor which is very Remarkable ; and that is, that all the while you was undermining him, under the most solemn Shew of a **compassionate** Concern for him, even at that very Time when you so openly declar’d that you would not meddle or be concern’d with **White-Chappel** without **his Consent**, but let the College present whom they would ; (these were your own Words,) unless the Doctor desir’d you to take it upon you for his sake ; at this very Time, when also “ **you ask’d Leave, as you pre-**  
“ **tended**

" tended to do, of Dr. Welton, and whe-  
 " ther he would agree, that you should  
 " send to the College for a Presentation;  
 " for that (as before) you would not do  
 " it without; and you said, that one of  
 " the Gentlemen who must sign it was  
 " Fourscore Miles distant, and therefore  
 " it must be sent for by the next Post,  
 " or otherwise it could not be return'd  
 " before the Living was \* laps'd, (that  
 " was always your Pretence, but your  
 " Appetite to supplant a Brother was The  
 " Meaning of your Hast,) and that the Col-  
 " lege would certainly send for One with-  
 " out you, unless you thought fit to ac-  
 " cept of it; and that you could not Pre-  
 " vent That, therefore you left it to Dr.  
 " Welton to Determine, whether you  
 " should Write by that very Post, to  
 " order a Presentation to be got ready,  
 " which you said, would cost you about  
 " Five Pounds, or thereabouts, but you  
 " would not value that, so it might  
 " serve the Doctor; Now, Sir, let the  
 whole Earth be Judge of your Pretended

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\* These Words were spoke March the 20th, 1715.  
 Friend-

*Friendship* and *pious Intentions* to serve Dr. *Welton*, when we declare it to be Fact, and are assur'd that, all this while, you were *abusing* the Doctor; for you had the very Presentation it self, at that Instant, in your Pocket, in your own Possession. You dare not, Sir, deny the Truth of this; for it is register'd against you *here*, as well as before God; and any Person living may convince himself of it, from the \* Date of your pretended Presentation, now in *Doctors Commons*, which was sign'd in your Behalf, at least a Fortnight before the † *Caveat* was ever mention'd or enter'd against you; And had you not employ'd one to *appear* and *manage* for you, Who for his **Huge Capacity** is Remarkable to a Proverb; he never could have blunder'd so as to have expos'd your Principality after this manner; but, He has fully answer'd a Description of that pleasant Poet, where he says,

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\* Dated March the 3d. 1715-16.

† Caveat enter'd March the 21st. ditto.



*The Cause be to the Tryal puts,  
But cannot plead it for his Cuts.*

Virg. Trav. by Mr. Cotton.

He has Blunder'd most egregiously; otherwise he never would have transmitted you, Thus, upon Record, as one of the most especial Instances of Sincerity, Friendship and Honour, that the Age can produce; not to mention any thing of that Charity and Plain-dealing, So Very essential to your Sacred Function. You have indeed out-done the Old Epigram upon this very Subject

*Tuta, frequensque via est per Amicitiam*  
(fallere Nomen)

*Tuta, frequensque licet sit via; Cuius*  
(men habet)

Which we take to mean this in English

*Under the Mask of Friendship to be*  
(tray)

*Is a too frequent, too successful Way*  
*But still the frequent and successful*  
(Guide)

*Is Monstrous and Superlatively Evil*  
And

And Vile indeed it is ; nothing but the meanest groveling Spirit could be capable of such *poor* Contrivances against a *sinking Family*, especially of one *Clergyman against another*.

But let us no longer Expostulate with you, as a *Minister of Gospel-Truth*, as one in the *High Order of a Priest*, or as a *Christian*, upon this present Topick ; Christianity defies the Alliance of such *perfidious Deceit* ; and human Nature even abstracted from the *Softnesses* and *Impressions* of Education would shrink from and avoid, What may so justly be termed *Barbarous* : But you have *introduced your self* to us, as a Person Born High and bred up in all the Advantages of a liberal and polish'd Education : What use you have made of those Advantages, in other Respects, is not our Concern at present ; But, by your *last Proceedings*, you have not only *Blemish'd* that Education which should have dispos'd you to a *gentler* and fairer Converse, especially with your own sacred Tribe ; but have poyson'd even The *Blood* you boast of, and acted a *Part*, which shews you *De-generated* and *corrupted* in *That* also.

We have heard, Sir, that you have a Relation in the World, **Eminent** in **Quality**, a true **Patriot** to his Country, who has, with a *generous and Gallant Resolution*, *oppos'd* that *Torrent*, of *Atheism and Destruction* that is breaking in upon us : We Believe this to be true; and if it is, O! What a *Corruption* have you thrown into his *Blood*, by this **Stain** upon the *Honour* of your *Family* : And given him a *Wound*, which must Pierce him *Deeper*, and create to him more *Pain* than if a Son of *Belial* had *stab'd* him to the *Heart*.

But, to follow you in your Proceedings, and trace you in the *extraordinary* Instances and Methods of your pretended *Friendship* and *Kindness* ; no sooner was the *Caveat* enter'd, than you threw off your **Mask**, and all your Professions and Speeches vanish'd into *Smoke* and *Nothing* ; Then you began immediately to shew your self in your *proper Colours* ; insomuch, that we are told, there has not been such an Instance of expeditious *Malice* from one Clergy-man against another, no not since the *Beginning* of the *Revolution* : You know, Sir, with what  
**Part**

**Precipitancy** you drove, like *Jebu*, to divest our Pastor of his *Right*; that you were so far from shewing him **Any Countenance** or *Favor* in this **Affair**, in answer to your Pretences to him all along before, that you wounded him, as we Lay-men call it, *dishonorably* and *cowardly*; and by Ways *beneath* the Character of a *just Man*; you did not dare fairly to Encounter, nor stand your Ground like a *Man*; notwithstanding you had *All* the **Strength**, **Impartiality** and **Equity**, of the *Revolution*; the great **Learning**, especially in *Ecclesiastical Affairs*, as well as the *Honour*, *Candour*, **Integrity**, **Courage** and **Honesty** of the *Good Bishop*, to assist you; whereas *Dr. Welton* stood alone, having nothing but the **naked Truth**, and his *Just Title* for his Shelter: And, alone as he was, he *Defy'd* you at your own *Weapon*, and would have *Conquer'd* you, had he been allow'd the *common Privilege* of your *own Laws*.

But you Knew your own Weakness too well to stand to a fair Trial of the Cause, even upon the common Methods of *Determination*, by those very *Laws*

upon which your pretended Presentation was founded, and laid Claim: For, your Business was to **Undermine** where you dared not to *Attack*; And without any Regard to *Right* or *Wrong*, to turn out an *Honest Clergy-man*, and get into his *Living*: Tell us, Sir, if you can, was it not so? What else could you mean by the *Hurry* and *Precipitancy* you us'd, and by riding Post, and so *basly* to *De-flower* our Church with a Rape? What could you intend *else* by leading your Adversary *in the Dark*, so as you did? And in *By* and *Untrod* Ways? Sometimes pretending, *your Bishop* was to be *present*, and then, he could not come; and this you pretended time after time, till you was ready to give the *fatal Stroke in the Dark*, and commit the Murder.

Was it ever known, that in a matter of so great Importance as this was of *Dr. Welton's*, that a *Hearing* should be forc'd on, and pretended to Be, so often, during the time of a *Vacation*, and out of *Term*? A Time set apart *by the Law* for *Recess*; a loose and unbending from the



the *Fatigue of Business*, that those Gentlemen, by whose Labors and hard Study in the Laws, the Common Rights of Men are defended, should be allow'd a *Vacancy* from their Fatigues, to Refresh and prepare themselves for the Pleadings for which the proper Terms and Seasons are appointed; but you, Sir, was in too much haste to value Rule or Term; whether in Season or out of Season, Just or Unjust; That was not your Business; but to be at the Fleece and the Plunder, and to Rob the Church.

Your Bishop else would never, out of the common Course of Pleading, have oblig'd Dr. Welton **Twice**, during the Vacation, to Provide his Council to come to a pretended Hearing, as he did; so that the Doctor was forc'd to give those Worthy Gentlemen, who had undertaken his Defence, the Trouble of Two Journeys, Entirely upon his Account; the one near **Forty** Miles, and the other at least an **Hundred**.

This, Sir, we all agree, was what you and the Good B——p thought impracticable; but you was deceiv'd; They were both Gentlemen of Worth and

Honour; and they saw the very Bottom of your *Designs*, in persecuting one of your own Order at this *unaccountable Rate*: They were, Both of them affected with a *Generous Indignation* and *Disdain*; And in the Warmth of *That* Resolv'd, that no Difficulties nor *Adverse Obstructions*, which they saw laid in their way, should prevent them from defending the Rights of an *injur'd* Clergy-man, *Oppressed* and insulted, *contrary to all Law and Justice*, by — you know whom, Dr. *Skippen*, but Especially *your self*.

And it was observ'd, and *Complain'd of* **Then**, as a just Reflexion upon such *prevaricating Compliers*, and to the Scandal of the Faction it self, “ that *A Dog* “ *will not devour a Dog, nor any Savage* “ *Beast another of his own Kind; But, to* “ *the Reproach of Christianity, we see One* “ *Clergy-man is Wasty and Hungry to De-* “ *vour Another.*

Thus you have been Instrumental to throw *Infection* about, and to spread a *Contagion* and a *Plague*, that has the Effects of *Poyson* in it, to *Envenom* and *Corrupt* the very Character of that *Pop*  
*Doc.*

**Order**, which you are *Dignify'd* and *Distinguish'd* by : You see how **That** suffers by your perfidious Prostitution, to the desire and Appetite of *unjust Gain*.

But you *Animated* the *Zeal* and *Kindled a Religious Fire*, in these *Patrons of Justice and Humanity*, against you ; And by your too fond and Over-weening Indulgence of your *Ambition* and *Covetousness*, which had carry'd you on to such unusual Measures against *Dr. Welton*, you Gain'd him *Friends*, who, for *his own Sake*, and in *Abhorrence of the Injuries* he was like to sustain by your *Unjustifiable Precipitancy*, resolv'd to Plead his Cause in *Opposition* of all your *Confederacies* against that *suffering Man*, which could not *Dishearten*, nor *Abate their Zeal* to his *Assistance*.

And *They* will not fail of the *Glory* of it in *this World*, and the *Blessing of God*, for assisting the *Oppressed*, in the next.

Upon which Occasion, we cannot but take notice, on the other Hand, and indeed it is with the Greatest Concern we do it, what *Infamy Sticks Close* to your *Abettors*.

It

It was with the greatest *Abhorrence*, we beheld *your Counsellor Phipps*, (Sir *Constantine* you call him) engaging Himself in so foul and dirty a Cause ; to call it no Worse : A Gentleman who had one while, Gain'd such a *Character* in the World, as a *Friend to the Good Old Church of England* ; To *Truth, Righteousness and Honour* : It Amazed Us to see him Pleading against Justice, and Defending the Cause of an *Usurper* ; Infomuch that one Gentleman, then in the Court, a true Member of the Church of England, as By *Christ Establish'd*, observing our Surprize, took Occasion to say, that for his Part indeed, He was sorry to find *Mr. Phipps*, (your Sir *Constantine*,) so Engag'd ; but, that it did not much Surprize him ; when he Remembred the Story of Sir *Constantine*, as he call'd him, in *Ireland*, where, in direct Opposition to the Opinion, and Merciful Disposition of a Right Reverend Prelate, by his single Breath, Consign'd Three poor Innocents to Die, for no other Reason, at least, which He (*Phipps*) gave for it, but that the *Uogue of the People* was so strong against them.

Upon

Upon which the Good Prelate, with an unusual Transport of Abhorrence reply'd upon him ; Sir, " *If the Vogue of the People is to prevail, to the shedding of Innocent Blood, where shall we find a Friend, to support the Truth!* " Pray, Sir Constantine, what must have Become of you, so lately, had we not Resisted the Vogue of the People against you : Which was a sufficient Reprimand : But it did not Prevail. His single Voice carry'd the Dead Warrant against them, and they were Executed, and their Blood spilt. The full Account of which lies now ready for the Press, with Substantial Testimonies and proper Reflections.

" And, after This, can you be surpriz'd, when you find the same Person going on in Greater Lengths, even as you see him Now ? And from shedding the Blood of Man, to dip his Hands in the Blood of his God ! And with the same Bloody Hands reaching out, and pretending an Act of Parliament against the Gospel of Christ.

For, 'tis but a pretending to One, at the most, what he offers in the Behalf of



of Dr. Shippen's *Mock-Presentation*, or rather, a *False Gloss*, that he would put upon an *Act of Parliament*; And nothing more. And by this *Querk* of a *Law*, this **Famous Counsellor** proceeded against the **Rights** of Dr. *Welton*; Alledging that, by a late *Act of Parliament*, the Living of *White-Chappel* was *vacated*, ever since the *Twenty Third of January* last; Because Dr. *Welton* had not taken the Oaths required in *that Case*, and by *that Time*, which, had not *vacated* the Living; Because, you had not proved it to be so; for **That** lay upon you to *Prove*, and make **Appear**, as a **Demonstration**, before you could pretend to a *Vacancy* of the *Rectory* of *White-Chappel*: For, tho' that *Act* may say, that *unless an Incumbent has taken the said Oaths by that time, the Living of such Incumbent shall be, Ipso Facto, Void*; yet that **Ipso Facto** does Certainly *Imply*, that such a Delinquent *has not, Actually* taken the said Oaths; which lies upon the Plaintiff to make out and *Prove*; *No Person being oblig'd, by any Law, to Accuse Himself*; and, therefore, it rested upon you,

you, to have **Legally** Prov'd, that Dr. *Welton* had not taken the said Oaths; which you never Attempted to do, but still insisted upon your **Sacrilegious** Pretensions against him.

And this is what his Learned Council pleaded against you: And which has been since **Perverted** to a *wrong Sense*, by some *notorious Shufflers* in a *certain Cause*, who would not, **Themselves**, Add a **Wite**, out of their own Store, tho' it were to Ransome a Kingdom; or join the Strength of their **Little Finger** towards it: But yet set up for Judges to **Censure** the sincerest *Endeavors* and **Steadiness** of Others: Who cannot Allow to **just** **See** their **Faithfulness** and **Integrity**; but by **Malicious Turns** and **Fetches**, **Traduce** the *Best*, of Mens Actions; Let every *Tree*, Dr. *Shippen*, be known by the *Fruit* it bears; we will undertake, for Dr. *Welton*, that He only pities the **Envy** and **Wicked Malice** of such **Talking Pretenders**, who would so fain Rob him also of the **Sacred Glory** of being **Undone**, for **One** of the *Best* and **most Glorious Causes** in the **World**: Who **Repine**, and Cannot Bear to  
al-

allow Him the Honour of having paid so Great A Price, and shewn so much Courage against the Temptations of *this World*, and so Faithful a Resignation to the Will of God, as to chuse to Part with All He had, Rather than to give up his Conscience, and Sacrifice his Belief, as you have done, against All your most Notorious Dissentations and **Protests** to the contrary. But All This may find A Place to be discuss'd more at Large in a little Time.

At present, 'tis necessary only to Observe, that the Honourable Mr. Hungerford was in the Right, to insist upon a Point of Law, that Dr. Welton was not included under the Penalty of the above-named Act, till it had been prov'd against him, that he was A Delinquent, and to be Escheated, upon a plain Conviction : For the Point was Not, whether he had Really comply'd or not; but whether it could be **Prov'd** against him, that He had not done it; which you never pretended to do, otherwise, than by Asserting, in your Allegation against Him, that He was A Popish Recusant Convict; But, it ought to be Register'd against

against you and your Council ; that, when Mr. Phipps came to Plead for you, He never Insisted upon your Allegation, which was the Cause he came to Plead there : No ; He drop'd **That** Entirely, and never Insisted upon **One** single Article in it ; but Ran away from it, as a Thing that had no Weight or forcible Objection, In Law, in it ; And He Began a New Article, of his Own, Relating, as has been observ'd, to the Act of Parliament, of which there was not one single Word in your Allegation ; so that had his New Article been True, **yet, in Point of Law,** it was nothing to the Purpose of the Cause that was to be pleaded at **That** Time. For it is an undeniable Maxim in the Law, that, in Point of Practice, *Ubi Incipit Accusatio, desinit Inquisitio*, which we take to be, that wheresoever an Allegation is Lodg'd against A Defendant, and the Court is Met and Ready to Hear, and the Council Begins to Plead, In the Common Course of Pleading, There shall be **No New Matter** insisted on ; But, instead of this, your famous Counsellor Threw Aside your whole

whole Allegation, (as said before) what He insisted on, was Entirely the Matter, of which there was Not One Syllable in the Allegation it self, and consequently it was Impossible Dr. Welton should be Prepar'd, or Instruct the Council to Plead against it, having never met with it before. This was your Office, Dr. Shippen, This was your sin, and your Kindness to Dr. Welton; what can the World say to This, when they come to see it; But that you are A **Revolutioner**, and that you have, to your Immortal Glory Prov'd your self in the most Modern Sense, A **Confessor** and **Champion** of **Liberty**, and **Property**, and **Moderation**? Yea, that you have Exceeded and despis'd the **Terrible Constraints** of **Legal Method** and **Justice**; And that, even upon **Revolution Principles**, you are An **Usurper** and **Intruder** of the just **Rights** of Another; And you have Committed A **Crime** and A **Violence** upon Dr. Welton's **Prerogative**; and are **GUILTY** of his **Blood**.

And therefore in Truth, what did it signify to Plead? Dr. Welton was to be **Condemn'd**, **Depriv'd**, and **Struck**;  
The



The Bishop was **Resolv'd** not to **Hear** the *Cause* of his **Clergy** Pleaded : There was a Ceremony to be pass'd, And **He** **Committed** the Hearing to a **Lay-man**, In the **Great** **Affair** of the **Cure** of **Souls** ! The **Lay-man** heard the **Hear-**  
**ing**, And the **Bishop** heard the **Lay-man** ; and in that **Extra-Judicial** Manner, He gave **Dr. Shippen** his *Instruments* of *In-*  
*stitution* and *Induction* In a **Corner**. And **This** is the **Glorious** and **Christian** *Con-*  
*clusion* of all your **Honourable** *Inten-*  
*tions* to serve **Dr. Welton**. ---- *Let God be*  
*Judge*.

According to the \* *Rules* of Church Government A Chancellor is allow'd to *Hear*, and even to *judge* In Matters of a **Less** **Eminent** Sense, as the Canonists Observe ; But in those of **High** and **Im-**  
**portant** Concern, such as that of **Depri-**  
**vation** of a **Priest** from *His* **Cure** of **Souls** ; Certainly, No Bishop would trust his *Conscience* with *another* *Man's*  
*Ears*, or his **frailty**, where the **Souls** of **Men** are at **Stake** upon his **Determination**.

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\* *Clergy's Vade Mecum*. Page 146.

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When A Bishop is Ignorant, and Absolutely Unlearned in these Matters, (as you know very well, Dr. Shippen, There may possibly be such in the World,) In such Cases, it is the Duty of A Chancellor to be present with, and assisting of such an Ignorant Bishop, In What is the Law and Canon of that Church, in which He Presides as a Judge and A Governor; But Let him be never so Uncapable, the Tenderneſs and Regard that's due from a Spiritual Father to his Children, would ſuffer, that He could not ſuffer Any of Them to Perish, without the moſt Convincing, Ocular, Auricular, Evidence of the Mortal Crime, for which ſo Dreadful a Sentence ſhould be paſſ'd againſt them: None but a Step-father would be ſo Harden'd againſt all Relation to his Clergy as to Act Otherwiſe.

But this is Dr. Welton's Caſe; Firſt, Dr. Shippen Appears againſt Him for not having Taken the Oaths; To which purpoſe he Exhibits An Allegation Againſt Him, In which He Alledges that He had a Copy, of a Copy, of a Copy, of a ſort of a Certificate againſt the ſaid Doctor;  
But,

But, after all the **Shufflings** and **Roundings** that He made, to Vex the Doctor, to Perplex the Cause, and to Dishearten the Doctor's Council ; Up Comes Mr. **Phipps**, His **Abettor** in the **Wrong** ; who, instead of Pleading to the Allegation, threw it quite Aside, and started **Another Story** about **Ipso Facto**, and the Twenty Third of **January**, of which there was not **one single Syllable** mention'd in the Allegation ; so that, if it had been True, it was not in the Least under the Cognizance of the Chancellor, who sat Then, as Judge, unless they had **Began Again** and Brought it into Another Allegation.

And all this while the **Good Bishop** never so much as **Once** was Present to Hear **Right** and **Wrong** ; But, Because the Chancellor **Heard**, that Counsellor **Phipps** had **Heard**, that Dr. **Shippen** had **Heard**, that Dr. **Welton** had not taken the Oaths, of which there was not **One Title** prov'd against him ; the Bishop **Depos'd** Dr. **Welton** of his Living with-  
out a **Sentence** ; And out of some pri-  
vate **Dock** and **Corner of the Earth**, sent away Dr. **Shippen** A **Sequestrator** to  
plunder upon **White-Chappel** !

So that in A Matter of so great Consequence, the Bishop did not Allow to Dr. Welton, the Common Privilege that the Laws of his Country Allow to a High-way Man An House-breaker, or a Murderer, to whom the Pains of Death are *Ipsa Facto*, Due ; For, By the Laws of the Land, 'tis Murder to Execute A Murderer before he has had a fair Trial, Conviction and Sentence, pass'd against him ; Whereas, In the Case Before us, Our Spiritual Father has been Executed without Any Fair Trial, without Conviction, and without a Sentence ; And You are the Executioner to Complete the Murder.

Let any Spiritual Brother, in the Church of England, but make This his Own Case ; Here is A dignified Clergyman, who has been Twenty Years in Possession of a Living ; who by the Evidence of A false Brother, turn'd Informer, is Prosecuted, with a Resolution to Seize upon his Possessions, and Deprive him of his Flock ; And A Bishop without so much as Ever bearing him Plead for Himself, or Being Present at his Trial, upon a Mere Hearsay, with-

out having **One single Article** prov'd against Him ; Yea, and without a **Sentence**, has **Clandestinely Depriv'd** him of his **Living**.

It is the less indeed to be Wonder'd at, tho' much to be Lamented that Dr. R——n should treat the Clergy, over whom He assumes Jurisdiction, after so **Indign A Manner**. That He, who **Never** had the **Honour** of a **Parochial Cure** of Souls, upon him ; *never any Office In the Church* higher than that of a **Parish Lecturer**, or **Curate**, till he was thrown up, from the **lowest Station** in the Church, to a **Bishop's Throne** ; And the **Greatest Part** of whose **Life**, Indeed, He had made a *Parentbesis* from all **Church Affairs**, and the **Functions** of a **Priest** ; That such a Man, flown from a **Clerk's Desk**, and a **Secretaries Closet**, Into the **Holy See**, should be so Insensible to the **Importances** of the **Priestly Dignity** and **Cure** ; and Act such **Solecisms** and **Cruelties** against them Both ; This is No Great Matter of **Wonder**, since Nothing but a **Miracle** could have Produced **Better Fruit** from such a **stock** ; But that his Foreign **Politics** should



Prompt Him to Introduce Dutch Practices, into the Church of England, And that too, in such an Arbitrary Manner, and without any Legal Proof against a Beneficed Priest, And against those whom In Duty and Conscience he was Bound to Protect, because he had, in Solemn Vows to God, Promis'd and Undertaken to Screen, and Shelter them, from all Inclemency and Wrong; that He should Become Himself their Murderer, and Rebel in Their Blood; This is indeed, Exceedingly to be Lamented! And O! Let us Flie, for a Benediction to The Remnant of our own Orthodox, Rather than Commit our selves to the Tuition of such Pseudo Apostles, who devour their own Sheep after this Manner! Let us not Cease to Lament the Ruins of Our Hierarchy! Since The Holy Priesthood is No Longer to Survive amongst us! O! Sacred Mother; Thou Dear Church of England, Thou Glory of the Kingdom of our God! Whither art Thou to be removed from Among us! That Thou Art departing from us, We See it before our Eyes; We Behold it in the Anguish of our Souls! For the Ordinances of Ec-

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neba are in **Triumph** Over us ; Our **Priests** are **struck Dumb** ; And They that are set to **Over-see**, have Brought In The **Discipline** of The **Hollanders**, Against The Anointed of Our God to the Holy Office.

For Certainly This is Bringing The **Staff**, And **Wooden Shoes** upon The **Clergy** of the Church of **England**, with a **Vengeance** ; The **Scene** is now **Open'd** ; And the **Tragedy** is **Begun** ; And you, **Dr. Shippen**, are the **Man** who has the **Honour** to be the first **Actor** in it, by **Dying your Hands thus** with the **Blood** of a **Brother Priest** and of **Us**, the **Thousands of Other Souls**, Committed to **His Charge**. Let every true Member of the Church of **England**, Lift up His **Voice** to God against you **Both**, whilst our **Blood shrieks** against you upon this **Account**.

And Now, Sir, that you have Brought this **mighty mischief** upon us, that you have **Depriv'd our Shepberd** of his **Flock**, and **Bereaved** us of our **Shepberd** ; that you have **Widowed** our **Parish** of its **Faithful** and **Only True Pastor** ; You would **seduce** us to **Provoke God**, by

joining our selves to *your* Sinful and Schismatical Communion, who, If the Gospel of Christ speaks the Truth, are Stolen Into our Church, and Come in as a Chief, and A Robber.

What shall we say to you, for these Injuries and Wrongs that you have put upon us? Far be it from Us to Imitate Your Example, In your Schism, and the Wents you are Making In the Body of Christ; Or Even In Bringing any Railing Accusation against you, who have by your Un-canonical Information Against your Brother, Given your self a Name which shall not be Blotted out In this World nor In the Next, Unless you Repent and make Restitution; But we will say, as St. Michael did to that Accuser of the Brethren, \* *The Lord Rebuke Thee!* And we will shew you with what Characteristicks Christ, In his Holy Gospel, has Distinguished you; And the Holy Church In its Canons and Constitutions has Determined against you.

And to this purpose You Cannot but

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\* St. Jude Verse 9.

know who Those **Intruders** were, of whom our Blessed Saviour *Prophecy'd* when He foretold of \* **Ravening Wolves** who should *Come among his Sheep, and* † **Devour them**; Like them you have **Obtruded your self** upon us, and by your **Schismatical Communion** you would **Devour, and Damn our Souls**; you are **Devouring** the Bread, of the **Children** of our Minister; *Every Day you Live*; But that won't satiate your **Appetite**, you must be **Guiltty of our Blood** also, In the most **Consummate Sense** of the **Holy Scripture**: But when God shall make the **Inquisition** for our **Blood**, when you shall be standing, **Ipsa Facto** before the **Dread Tribunal** of **Jesus Christ**, The **Great and Righteous Judge** Both of the **Quick and the Dead**; And our **Blood** shall **Cry** for **Vengeance** against you there! What **Rock** shall **Cover** you, what **Mountain** shall **shelter** you from the **Wrath** of God! Thus you are **Entitul'd**, In the **Gospel**; you are **A Wolfe** In the **Sense** of the **Word** of God.

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\* St. Matthew 7. 15.

† St. John 10. 10.

The Comparison of A **Wolf**, on whomsoever it is fixed, is very *Empbatical*; And, Indeed, Carries, In it, something so Expressive of *Cruelty*, that the very Allusion might seem to proceed from an *Uncharitable Principle*, could It not be *Trac'd* from an *Authority* that is not to be *Disputed*; Even from **Him** who had The *Meekness* of the *Lamb*; And yet upon his *Prescience* of such *Ecclesiastical Usurpers* as Those, He *foresaw* would Come, and *Intrude* Into his *Sacred Fold*, He, The *Meek* and *Lowly Jesus* Himself, was *Moved*, In *Abhorrence* of their *Sacrilege*, to Call Them **Wolves**, Thereby Representing the *Rapine* of These *Spiritual Intruders*, under this *Comprehensive* Expression.

And He continued the Metaphor, or Rather Brought the *Parable* Nearer, in Phrase, to the *Moral* of it, where He Represented these *Intruders* In the plain Terms of the Most *Rapacious Incroachers* that *Commit Violence* In the World: \* *Verily, Verily*, This *Perfector of the Law*, ]

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\* *St. John* 10. 1.



Unto you, He that Entereth not by  
The Door Into the Sheepfold, But Climb-  
ing up, some Other Way, The same is A  
Chief and A Robber.

Had Any Person, of A Less Power In  
The Ecclesiastical Principality, presum'd  
to Reflect upon *Ipsa Facto* Intruders, at  
this Rate, for Ought we know, He might  
have Incurr'd the Censure of a *Premu-  
nure*, from Those who *Exalt* the Regale  
above the Dominion of Christ; But since  
They are Thus Entitul'd by the Divine  
Authority and The Utterance of the Holy  
Ghost; It is the Importance of Every  
Christian Believer to Mark those spi-  
ritual robbers, those Breakers into God's  
House, to steal and filch Divine Things.  
Tell us, therefore, who is that he men-  
tion'd In this Place? And what is to be  
Understood by the Door? And The  
Sheepfold? And by Climbing up Into  
it? Who is This Chief and this Robber,  
In the Eye of God, that does these  
Things? But he, That *Mock-Shepherd*,  
who thrusts himself Into the Fold; who  
by Base and Unwarrantable Ways, The  
Ways of Man, and not by the Commis-  
sion of God, Depriveth his Brother-Priest  
of

of his Parochial Honours, and the Divine Privileges of his Cure of Souls.

\* St. *Augustin*, In One of his Discourses, upon this Subject, has Observ'd how our Blessed Saviour has Pointed out Three Persons, of different Qualifications, Pretending, Each of them, to The Honours of The Priestly Office, of which One only has A Gospel-Title to them; And tells us that it is the † Duty of Every Believer, to Examin Into the Pretensions of them All; And to be Able to Distinguish the True one from the Rest: There is, says He, The True Shepherd, The Mercenary and The Thief: The True Shepherd is He, who, Rather than Betray The Sheep, will suffer The Injuries of Men, to be Scorned, and Hated, and Reviled, for His (Christ's) Name's-sake, and The Gospel's; And Even to Lay down his Life for his Sheep, should The Cause of God, and of Their Souls Require it; Who Enters In by the Door of The Sheepfold;

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\* Tres Personas dixit dominus, — † Et debemus Illos Investigare In Evangelio, Pastoris, Mercenarii & Furis. Designavit Pastorem, &c. St. Aug. In r. c. Evang. Joan. Tom. 5. p. 665. &c. Edit. per Bened.

the **Very** and **Only** Way that God has  
Appointed Into His Church.

The **Chief** and the **Rotter** Ascend  
by some **Other** Way ; By some **Sacrile-**  
**gious** **Violence** and **Usurpation** ; And the  
Mercenary, is the **Unstable** and the **Per-**  
**fidious** **Shepherd**, who **floats** about with  
**Every** **Wind**, **Turning** with the **Needle** of  
the **Compass** ; Who is **Afraid** of **Persecu-**  
**tion**, and **Trembles** at the **Breath** of  
**Han**, his **Fellow** **Creature** ; At the **En-**  
**mies** of God's Church and **Sheepfold** ;  
who **Complies** with **Them** in their **Violence**  
and **Rapine** ; who **Tacks** about Upon  
**Every** **Occasion**, and **Flies** away, like an  
**Old** **Gnostick**, In **The** **Time** of **Trial**,  
from his own **Just** and **Orthodox** **Principles**,  
and **joyng** with the **Sons** of **Sacrilege** and  
**Schism**, when He **Beholds** them **Coming**  
with their **Powers**, to **Vex** and **Confound**  
the **Church** of **God** ; He **Runs** into their  
**Measures**, the **Allest** of their **Abomina-**  
**tions** ; Becomes their **Pireling** ; Gives  
the **Helping** **Hand** to the **Destroyer** ;  
and **Cares** not for the **Sheep**, only to  
get what he can **Fleece** from them, and  
Lets them **Perish**.

\* *Where-*

\* *Where-ever we find Any of these Pretenders, says the Father, 'tis Easy to distinguish which of them the Flock ought to know, and to Adhere to; And whom they should Avoid, that they Perish not: There are a sort of Men, says He, who take Occasion, As the Apostle has observ'd, to Preach the Gospel, that they may seek their own Profit from Men; And Gain Riches, or Honour, or the Praises of the World thereby; They Get up Into the Pulpit, and Preach, that, after † Any Manner they may get money, and Gifts and seek their own Advantage, without any Regard to the Salvation of Those among whom they Thrust themselves In to Officiate to them.*

What An Account is Here, Sir, of These Spiritual Intruders! How plainly are the Mercenaries described? And what a Figure do They make? Is it possible Not to Know them by their Fruits? And Who They are, that thus, In the most

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\* Si Invenerimus Ties Iftas Personas Inventi Satisfactas Vestra Et Quos diligatis, — Quos Caveatis, &c. ibid.

† Quomodolibet Volentes Accipere Munera Evangelizant; Et Non tam Salutem Ejus Cui Annunciant quam Commodum Suum. ibid. p. 666.

Scriptural Interpretation, And the Chief  
 the Mercenary, and the Dittelling?  
 that Rob Both God and Man, In Holy  
 Things? Look into this Glafs! And do  
 but Behold! And who has done all this,  
 In Respect to our deprived Parish, Let  
 Dr. R——n and Dr. Shippen Answer.

It Behoves you Mightily to do it, For  
 if you don't, you Both Stand, *Already*,  
 Sentenc'd with an *Ipsa Facto* against  
 you, by An Anathema Maranatha, that  
 is Upon Record, Pronounc'd by the  
 Church of Christ, the Sanction of whose  
 Authority, No Human, Inferior, Power  
 upon Earth, shall be Able to Revoke, nor  
 the Gates of Hell to prevail against it.

Observe, Dr. Shippen, how the Church  
 of Christ Pronounces against you, upon  
 what you have been doing; which has  
 Decreed, that \* Whereas " *There Are such*  
*in the World who, Blinded by too Greedy a*  
*Desire after the Benefices and Endow-*  
*ments of Others In the Church, without*

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\* Nonnulli, Nimiā Cupiditate Cæcati, In Præ-  
 sumptum Beneficia, Clanculo, Vel Ubique Possunt,  
 Impetere, Vel Invadere non Formidant. Lyndewode  
 Cont. Otho. Edit. Oxon. p. 24.



" Fear or Dread of Committing to Great  
 " Wickedness and Injustice, Break In upon  
 " and Invade the Property and Right of  
 " their Beneficed Brethren, by Secret and  
 " Undermining Practices no matter which  
 " Way, so that they can but Come at it;  
 " Therefore it is The Duty; It lies upon  
 " Every Creature, It is the Concern of  
 " every Man who has a Principle of Justice  
 " In him, \* to Expose and Quash as much  
 " as In them lies, the Fallacies and Fraud-  
 " ulency of such wicked Men; that Honesty  
 " may not be Supplanted by Craft, Nor the  
 " Truth be forced to give Place to Falshood,  
 " to be Trampled upon Thereby.

And as to such Intruders, it stands  
 † Determin'd by the Authority of God  
 Invested In his Church, that whosoever  
 shall dare to thrust himself, under the  
 Pretence and Umbrage of Any Lay Pow-

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\* Ad Elidendum Fallacias Iniquorum, Sagaci Sen-  
 dio est Laborandum Cuilibet justitia Amatori, Ne, Sim-  
 plicitas per Versutiam Supplantetur, & succumbat Ve-  
 ritas falsitati. Ibid.

† Statuimus, Quod Clericus per Laicam Potestatem,  
 Intrusus In Ecclesia, Excommunicetur, & Excommu-  
 nicatus denunciatur, & Illo Beneficio In perpetuum  
 Careat Ipso Facto. Lyndewode Bonif. Edit. Oxon.  
 p. 318.

It, Into the Benefice of Another, or Cure of Souls, He shall be forthwith Denounc'd against, by the Spiritual Sentence, And Excommunicated, \* and Be for Ever Incapable to possess that Benefice Ipso Facto, to which Every such Intruder has, Ipso Facto, disqualify'd himself, and Rendred himself Unworthy of it by his Tithious, Greedy Covetousness and Rapine, even after it becomes, Indeed, Vacant.

And the Reason the Church gives for having pass'd so severe a Sentence, against these *Spiritual Usurpers*, is. Because † Being too much Lovers of Themselves, They are Guilty of an Immoderate, and Damnable Presumption; They are Perverters of Judgment against

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\* Quodocunque Vacuerit Perpetuo sit Inhabilis Obtinendum, ad quod Cupiditatis & Rapinae Vitio Reddidit se Indignum. Lyndewode Constit. Othobon. Edit. Oxon. p. 96.

† Amoris proprii Damnabilis & Immoderata præsumptio, Subvertens In Judicio Rationem, dum sibi Alienum temere Concupiscit, Charitatem tradit Exilio, Mortemque Affectat Proximi, quem Noverit possidere; Calliditate & simulatione Divinam provocantem Iram; Imprudenter Insingunt Eum qui vivit Mortuum; Verbo & Actu, Mendaciter Contingentes. Ibid.

*Reason ; They are Greedy after that which is not their Own, but Another's Right ; They have Made Charity an Exile ; And Banish'd it out of their Own Souls ; They Rake and are Longing after the Blood of their Neighbor ; Nay, They are Guilty of his Blood by Rendring him, In a Manner, Dead, even whilst He is Alive ; And so, sinning against Knowledge and the Conventions of their own Conscience, By their wicked Craft and Hypocrisy They Provoke the Wrath of God, Lying against the Truth, and supporting Their Vicious Sacrilege by Faction and Deceit.*

And for The same Reason the Irrevocable Censure Reaches Even to those *Perfidious Bishops Themselves*, who by *Unjust Judgment*, Become the *Producers* of the Church of Christ, by *Abetting*, and *Succouring* these *Spiritual Intruders* : For so the Divine Sentence Stands against the *fauteurs* of such \* *Hungry Avarice* ; Against Those *Uncanonical*

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\* *Esurientis Avaritiz, &c. Lyndewode.*

*Bishops Themselves, \* who, as Spiritual Judges, Either by Themselves or their Chancellor, Admit the Pretended Presentations of Intruders, and Grant them Institution Into the Benefice of A Parish Rector, who is Not Canonically, and by Rite, Amoved from his Dignity and Office, by the Sentence of A sufficient Ecclesiastical Authority; Such Unjust Judges Themselves, stand, by the Power and Decretals of the Church, Ipso facto, suspended from the Dignity and Office of their Prelacy, till full Satisfaction be made to the Injured Incumbent, so deprived; And The Wound and Aene that The said Bishop has, Thereby, made, be Resarciated and Healed up; And A full Reparation be made of the Loss, which The Deprived has thereby Sustained.*

Thus you see what is the Language of the Gospel, and what is the Sentence of

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\* Quicumque sic Instituens, vel Admittens Jure proprio vel deligato, taliter presentatum, &c. ab Officio & Beneficio tamdiu noverit se suspensum, donec Beneficii, Possessori Priori Resarciatur, ut Convenit, Omne damnum. Lyndewode Const. Stratford Edit. Oxon. p. 143.

the Church of Christ against you ; Because of your **Spiritual Adultery**, as the Fathers Call it, which you are daily acting upon the Church, which you have **Entered** without **Justice**, or **Law**, or **Gospel** ; Even in the most *direct* **Opposition** to them all.

And you, Sir, who are a *Caput*, a Head and *Principal* of one of the Colleges of a Most *Eminent* and *Learned University*, Cannot be Insensible of what **Force** and **Strength** the **Sentence** of the Church of God is ; and how **Invincible** against all the Acts of Parliament In the World, were there *Any* such *set up*, In *Opposition* to it : For you know, *Dr. Skippen*, that the **Sentence** of the Church is the *Very Ipso Facto Sentence* of God and Christ ; That It is *Establis'd* with the **Plenitude** and **Energy** of **Omnipotence** it self ; Of *All Power*, *Both* In *Heaven* and *Earth*, which Jesus Christ, our Saviour, after his Resurrection, **Delegated** to, and *Invested* In his Church, as God, His Father, had Given it to Him : For so, The *Gospel of Christ* tells you, that our Blessed Saviour *Ratified* this *Commission*, saying to His Disciples,

\* Be



\* Behold *All Power Both In Heaven and Earth is Given to me.* And † *As my Father hath sent me, so send I you.* \* Go ye Into All the Nations of the World, And Preach the Gospel to Every Creature. † *Whosoever Sins We Remit, they Are Remitted unto them.* And *whose- soever Sins We Retain, They Are Retain- ed.* And \* *Whatsoever We Bind on Earth shall be Bound in Heaven.* And *Whatsoever We shall Loose on Earth, shall be loosed In Heaven.*

May God Almighty, by The Influence of His Holy Spirit, Dispose you to Consider Seriously, upon This most Important Article of Faith, The Power of the Holy Catholick Church, which you Confess In your Creed; That you may lay it home to your Conscience; which, by your Sacrilege, seems to be Sear'd and Harden'd against this Great Truth.

Which is so Plain and Evident, from the Declarations of the Gospel, that It is not more Certain that There Is A

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\* St. Matthew 28. 18. † St. John 20. 21. \* St. Mark 16. 15. † St. John 20. 23. \* St. Matt. 18. 18.

God, than it is that the **Sentence** of the Church stands **Ratified In Heaven**; It is An **Ipso Facto**, Not like Yours against Dr. *Welton*, **Unjust, Unholy, and Sacrilegious**; But it is a **Decree** of God, that Can never **Fail**; It stands upon **Record, Registred In the Book of Life, and of Death**, by which You and **All the World** shall be **judged at the last Day**: **There** your **Name**, by the **Sentence** of the Church Against you, as an **Excommunicate**, is **Already Enter'd**; And **Waits** for you till God shall take away the **Breath out of your Nostrils**: And if so, Dr. *Shippen*, It would but little Avail you **There**, tho' you had Ten Thousand Acts of Parliament to plead, In your Behalf, **against the Gospel of Christ**, and the **Wounds** of our **Blood**, against you, for your **Impious Usurpation** upon us, who are a **False Guide**, leading those, whom you can **Blindfold**, Into the **Chambers of Death and of Hell**.

How Can you then Imagine that we should join In **Communion** with you, who are not, **your self**, In **Communion** with **Christ**? But are **Ipso Facto** An **Excommunicate** by the **Sentence** of the Church:  
That

That we should *Run away* from our God, whom you have *forsaken*, for a *little Gain of this present World*; And from all those *Dear and Sacred Blessings* that *He* has In *Store* for us, if We *Continue Faithful unto the End*. Oh! No, Dr. Shippen, Let not your *Ambition and Avarice Blind* your Eyes, and *Infatuate* your Understanding at that Rate; Be not so deceived, while you are *Labouring* to *deceive* us, to our *Damnation*, by *Leading us out of the Fold of our True Shepherd*, and the *Family of our God*.

No Man, who seriously Considers This Matter, And Believes there is, *Indeed*, A *Righteous Judge*, before whom We must *All, one Day Appear*; who will, but give himself Time *Impartially* to Weigh the *Dangerous and Fatal Circumstance* of being In a *State of Schism*, which *Cuts* him *Off*, as a *Dead and Rotten Member*, so as to have no longer *Any Relation* to the *Blood of Christ*, nor the *Promises of the Gospel*; will *dare* to join himself to your *Communion*, tho' he might *Gain more Worlds* than you shall do *Pieces of Silver*, by your *Encroachments* upon Dr. *Welton's*

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Parish.

Parish. \* *For what will it profit a Man if He shall Gain the whole World and lose his own Soul; and what shall a Man give In Exchange for his Soul!*

Expect not therefore that We, who are in Earnest with our Faith, and are Resolv'd, whatever we lose or suffer Here, to perform the Will of God, Can Ever Communicate with you; Because you are a Separatist from the Orthodox Church; By your *Usurpation* upon Us, you are Become an Excommunicate from the *Fellowship* with *Christ*; You have not therefore, the *Power* of the *Holy Ghost* In you; And If, Under these Circumstances, we should partake of your *Impure* and *Mock-Sacraments*, They would be the Pledges of a Curse, and Not of the *Promises of the Gospel* to us; It would be as wicked in Us to Partake, therefore, with you, In your *Usurpation*; And as *Fatal*, In Respect to the *Sentences* of the Church, as it is In you, to *Crush* your self by *Prophane Violences* Into *Anothers Right*: We should be as Ob-

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\* St. Matthew 16. 26.

noxious to the Curse of God, should we Presume to do it, as you have Rendred your self by your Sacrilege ; And therefore, Dr. Shippen, We Renounce You, As none of **Ours**, **No Relation** to Us, but to the Community \* of utter *Darkness*, to which you *stand Consign'd and Bound Hand and Foot* ; And *Who shall deliver you from the Wrath to Come* !

Another Reason, why we Renounce you, is, Because We Cannot, we **dare** not Consent to **separate** the *Communion* of Dr. *Wetton* ; Nor, that He should be *Plunder'd* of his Sacred *Rights, Privileges* and *Immunities*, with which He is Invested, and which † **No Unjust Power** Nor \* **Improper Bishop** whatsoever *Can* take from him: For what is it to us, If He cannot Comply with *That* which his Conscience tells him is a **Most Aggravated Perjury** ? Is He the **less** our **Minister** for *that* ? Or Are the

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\* St. Matthew 22. 13.

† Viribus Caret Sententia Injuste Prolata. Corp. Juris Can. fol. 206. Decret. pars 2. Quæst. 3. c. 89.

\* Injustum Judicium, & Definitio injusta, Regio Metu, aut Jussu, aut Cujuscunque Episcopi, aut Potentis A judicibus Ordinata vel Acta, *Non Valeat*. Ibid.

Offices



**Offices of his Function ? His Consecrations at the Blessed Sacraments ? His Mediation with God for us, by his Prayers ? His Absolutions, so Necessary to our Salvation ? His Faithful Labours In the Word and Doctrine, for which God has Commanded us to pay him \* Double Honour ? Are These Offices of his Ministerial Charge, Any Whitt, Invalidated, Because He Cannot Swear against his Conscience ? And has Chosen, to lose All that he had In The World, Rather than Offend God, by A Most Horrid Perjury, Or Swallow Down Oaths as you have done, Against your Publick Conscience.**

**We cannot look upon This to be an Evangelical Allowance of us to Forsake his Communion, Or to Refuse or Decline Paying Him those just Duties of Obedience, and That Portion of Tythes, which God has Commanded us to Render to him, upon the severest Penalties and Curses**

**Dr. Welton Came among us without the least Infringement upon Any Other's Right or Title : He Injur'd No Man,**

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\* 1 Tim. 5. 17.

Invading upon Another's *Freehold*,  
 Sacred *Enauration* ; Nay, He En-  
 ter'd In upon *Your own Revolution Acts* ;  
 And has not been Ashamed to Acknow-  
 ledge His Error, In That *Unwarrantable*  
*Compliance*, with A just Sorrow ; He has  
 rather Chose to \* *Cut off A Right Hand*,  
 and *Pluck out A Right Eye*, by a Plenary  
 Resignation of Himself, and Family, to  
 God, who Call'd for them, than to Con-  
 tinue In the *Immutable Evils*, of Perjury  
 and Schism ; to which He had *No*  
*small Temptation* : We Cannot there-  
 fore In Conscience otherwise than Choose  
 to Depend upon Him, as our *Just* and  
*Rightful* Pastor, who has Taken *All*  
*Proper and Necessary Measures* to *Qualify*  
 Himself, for his *Great Function*, by  
 The *Wholesome Methods* which The  
*Gospel*, and the *Customs of the Christian*  
*Church Require* ; Thereby to be *Insta-*  
*ted* our *True* and *Orthodox* Minister,  
 And the *Only One* to whom our *spi-*  
*ritual Allegiance* is Owing, as our *Pro-*  
*per* Shepherd ; He Having done That

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\* St. Mark 9. 43, 47.

which

which gives A Sanction to his Divine Authority over us, and the Work He performs on our Behalf; whereby alone it becomes *Vertual* and *Efficacious*.

But as for you, Dr. Skippen, All the Religious Performances which you pretend to Imitate him in are, *Ipso Facto* Null, and of No Effect: Your Baptism does not Wash away Sin; The Sacramental Elements which you Reach forth; The Bread you give is Like Ill-gotten Manna; 'tis no better than \* That which stunk and was turned Into Worms, Breeding Indeed † A Worm that Dieth not; And the Wine you give to drink is as a Cup of deadly Poyson; The Oblations you Make are the Sacrifices of Abomination; Your Preaching, therefore, \* God will not give the Increase to it; And Your Absolution is a Mocking of God, and A Curse.

These are the Fruits of Your Illegitimate Communion: How then shall we Offend God, by Having Fellowship with

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\* Exodus 16. 20.

\* 1 Corinthians 3. 7.

† St. Mark 9. 44.

*Your Assembly ?* How Contrary would This *Apostacy* be, to the Practice of the *Primitive Churches*, when their *Orthodox Bishops* and *Parish Priests* were *Deprived* of their *Districts*, And their *Cures*, by the Cruelty of *Cyrants* and the *Immense Intrusions* of *Secunds*, as they Call'd them, and Men *Without* ! How *Irrevocably* did the Faithful Christians Adhere to their *Rightful*, tho' *Deprived*, Pastors and Governors, In Those Days !

We hope *Dr. Welton* will find An Opportunity to shew you the Glory of *These Great Examples*, In A Way that shall Become His Character and Station : In the Mean Time, We *Protest* against Your *Unrighteous Intrusion* upon us; We know you not ; Get You from Among us ; Or We will *Enter our Appeal to God* against you.

For we are afraid of the Curse of Heaven which you would Bring down upon us ; We *Tremble* to think of the Dreadful Sentence, Enter'd upon the Roll, by the *Holy Powers*, against Every *Abettor* of Those who Violate and Infringe upon the Churches Liberties, Especially In that Sentence of Curse, Fulminated by the Church, against the Breakers of *Magna Charta*.

And

And you ought not to be Insensible to the **Immutable** Rules of *That Great Charter* of this Nation ; How the Church of *England*, whose Only Charter Indeed, is from the *Sanction* and *Authority* of *Christ*, And which Can derive its **Independent** Power from *None* Other but God ; has yet Been Acknowledg'd And Fenc'd About by the *Secular State*, which some Ignorantly Call **By Law Establish'd** As if The Church of God Derived its Establishment from *The Laws* of *Man*.

'Tis true, by this Most *Fundamental Human Law*, We find How the Ancient Princes of this Kingdom were Zealous for God ; With What an *Awful Sense* of Religion. They Became, In Truth, the \* *Nursing Fathers of the Church of Christ*, so as to Defend It with their *Civil Sword* ; And this Law, call'd *Magna Charta*, is the Full Proof and Evidence of their Sincerity Herein ; Being A Fence and as A Coat of Armour upon the Church, to Defend and Secure it, In All Its *Rights* and *Privileges*. And which was Confirm'd and River-

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\* *Isaiah 49. 23.*



ed, by the *Ecclesiastical* *Principallities*, the *Bishops* and *Clergy* of this Church, And *That* Under such *Penalties* and *Curses* against the *Breakers* of *Any* of its *Articles*, as shew that it was Design'd as an *Eberlasting* and *An* *Inviolable* Law; which never can be *Alter'd*, by the *Bringing In* of *Any* *New* *Acts* of *Parliament*, without the *Total* *Subversion* of the *Fundamental* *Con-* *stitution* of our Church and Country; Because it is the *Standard* of *All* *Mens* *Obe-* *dience* Both to the *Holy* *Church*, And *Old* *English* *Government*; And a *Full* *Evi-* *dence*, for *Eber*, Against the *Sacrilegious* *Presumption* of *Opposers*.

This, We say, is what, at least, you Ought to know; And that Your Very *Revolution* was Brought about, under the *Prince of Orange's* *Declarations*; that He was Come to *Defend* *Magna* *Charta*, Or, which is *Synonymous*, the *Rights*, *Immunities* and *Privileges* of the *Church of England*: And you will not venture to *Deny* it, at this *Day*; for it is what *Every* *Crown's* *Head*, In *England*, has *Sworn* In the *most* *Solemn* *Manner*, to keep *Sacred* and *Inviolable*; And It would be *Crea-* *son*.

son, In you, at least *Ill Manners*, to Contradict them; As if They had not Perform'd their *Duties*, &c.

How far *Magna Charta*, has been made Good, Or Trampled on, is none of our present Affair; We being, Only, Concern'd to Declare against you; And that we Cannot Communicate with you, Upon Account of the *Curses*, upon Every Breach of *Magna Charta*, which you have Violated, and Prophaned.

And to prove This We Need only set before you the *First Article* of This Fundamental Law, which is, That \* *The Church shall be Free, for Ever; And shall have All Her whole Rights and Liberties Inviolable*; That is, As it is express'd by the Chief Justice *Coke*: It shall be † Freed from *All Usurpations* and *Encroachments* upon Those Rights, which God and Christ has *Establish'd* In Her; And that " *Neither the King, Then Upon the Throne, Nor his Heirs Or Successors Thereupon, for Ever, shall Procure, or*

\* See the Ninth of Henry III. Cap. 1.

† Habeat Omnia sua Jura Integra, & Libertates Illas.

"Do Any thing, whereby the Liberties, In  
 "the said Charter Contain'd, should be  
 "Infringed or Broken.

And The Sentence of Curse, or Ex-  
 communication, which was so solemnly  
 Denounced, by the College of Bi-  
 shops, Against All that should Offend  
 against This Charter of the Sacred Li-  
 berties, is Very Remarkable, and Especi-  
 ally At This Time, worth your Notice.

It Runs Thus. \* "By The Authority  
 "of Almighty God, The Father, The  
 "Sonne, and The Holy Ghost, &c.  
 "We Excommunicate, Accurse, And,  
 "from the Benefits of our Holy Mo-  
 "ther the Church, We Sequester All  
 "Those that, Hereafter, Willingly and  
 "Maliciously, Deprive or Spoil the  
 "Church of her Right; And All Those  
 (Pray Observe that Dr. Shippen,) "that,  
 "by Any Craft or Wyliness, doe Usur-  
 "late, Break, Diminish, or Change  
 "The Churches Liberties and Free  
 "Customes: And All, that Secretly or  
 "Openly, by Deed, Word or Councell

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\* See the Twenty Seventh of Henry III.

“ do Make Statutes, or (Pray Mind  
 that too,) “ Observe them Being Made;  
 “ And that Bring In Customes or Keep  
 “ them when they are Brought in, a-  
 “ gainst the said Liberties, or Any of  
 “ them, The Writers, Law-makers,  
 “ Councillours, and the Executors of  
 “ them, &c. All and Every such Person  
 “ that Wittingly Commit Any Thing  
 “ of the Premises, Let them Well  
 “ Know that they Incurr the Foresaid  
 “ Sentence *Ipsa Facto*. i. e. upon the  
 “ Deed done. And They that Com-  
 “ mit Dought Ignorantly, and be Admo-  
 “ nish’d, Except they Reform Themselves  
 “ within fifteen Days, And Make full  
 “ Satisfaction for that they have done,  
 “ shall be, from that time forth, Wrapp-  
 “ ed In the same Sentence.

What A Deed, then, have you done,  
 Dr. Shippen, with your *Ipsa Facto*!  
 How Can You Extricate your self, Soul  
 or Body, out of This Ratified Sentence!  
 What have you to Plead In your own  
 Behalf! What? But That *Trite* and  
*Ihread-bare* Exclamation of The Sons  
 of Belial, with which They Answer All  
 The Arguments that are Brought to Con-  
 vince

vince them of the Guilt of their *Rebel-*  
*tions* and *Sacrileges* : When They are  
 Cut down, and have *Nothing*, with Sense  
 or Argument, to Reply ; Then, They  
 Apply Themselves to their *Dernier Re-*  
*sort*, that is, to Bring *Railing Accusation*  
 against the Most *Fundamental Truths* :  
 Then The Cry is *Papery* and *Priest-*  
*Craft* ; when They have *Nothing* Else  
 Left to Answer.

Verily, And what have *You*, Beyond  
 such Poor Shifts, to *Reply* in this Case ?  
 What have you Left, for Shelter, But to  
 join with the Multitude ; to *Lift up your*  
*Voice* Among *Them*, and Cry out *Po-*  
*pery*, Against The *Sentence* of the *Church*  
*of Christ*, and the *Everlasting Ratifica-*  
*tions* of The *God* of *That Church* !  
 Thus your *High-Church* Principles, as  
 their Practice is, Must be *Blended* with  
 Those of *Whigs* and *Deists*, And Them  
 that *Deny God* ! You have no other  
 Argument to Plead for what You have  
 been Doing ; And, whatever you Pretend,  
 The Fruit which you Produce, shews  
 that you Agree with your Other Bre-  
 thren of Revolution Principles ; And  
 That You *High-Flyers*, Believe no more



of the Doctrine of The Gospel, In Respect to the *Divine Authority* of The Church, than The Most *Profess'd* Deists In the World: Nothing Can hide it from our Eyes, Now; For, By These your Works, we Know you; that you have *Abandon'd* and Given up *your Faith*, to the Principles of Our *Modern Anti-Evangelists*, Who Labour, And you Are Labouring Among Them, to Possess Mankind against *All* Revelation of Gospel Truth; As if The *Sacred Dictates* were No Better then A *Sham* and A *Cheat*; And All our Pretences and The Claims we Lay to the *Divine Ecclesiastical Jurisdiction*, were No More than Mere *Trick* and *Priest-Craft*; And that The *Censures* of The Church were but a *Shadow*, and had No *Heavenly Force* in Them, In Respect to That *Authority* which The Holy *Priesthood* Claims, as Delegated from God, and which is Devolv'd upon The *Governors* of The *Spiritual Kingdom* and *Dominion* of Christ, to Continue, with the *Power of Heaven*, Unto the *World's End*.

These are the *Blasphemies* that are Now, so *Openly Acknowledg'd* and Propagated,

gated, Not only, by The Professors of Deism and Patrons of Priest-Craft; But Even of Those **Woolves** In **Shepherd's Cloathing** Who are Thrust Into Spiritual **High-Places**, as the Reward of their **Cre-  
cable** Rebellions against God; Witness Those Shocking Attacks that have been so Lately Made, upon the Ecclesiastical Authority, By A Certain **Lame Apostle**, Who is as \* **Uncanonical** and **Incapable** of the **Prelatical Dignity**, upon the Account of his **Natural Defects** and **Ble-  
mishes**, as of his **Heretical** Profanations; Who would perswade The World, that The Doctrine of **Christian Charity** and **Communion**, is not **Essential** to Salvation; And that the Guilt of **Schism** is of **No Ma-  
terial**, Evil Consequence or Danger; That The Censures of the Church Are of No Force, but Rather an **Amusement**

Pro tam Enormi Defectu ad Sacros non possit Or-  
dines Promoveri, — Ab Officio est, non Imme-  
diatus, Amovendus. Corp. Jur. Can. fol. 499. Cap. 6.

Hinc Etenim Supernâ Voce Ad Moysen dicitur. —  
 Si habuerit Maculam non Offerat Panes Domino  
 suo, Nec Accedat ad Ministerium Ejus. —  
 Cæcus fuerit, Si Claudus, — Si fracto Pede  
 ibid. Decret. Pars 1. 49. fol. 55.

and A Crafty Invention to Frighten the Ignorant and Foolish, or to speak in his own Sentences, that † “ *Unity, Schism, Altar, Excommunication, yea even Damnation, Are only A Set of Words, Thrown About, to Confound The Understandings of Honest Men, of Low Capacities; Mere Engines In The Hands of the Designing and Crafty, to Excite the Rage of the Tumultuous and Wicked.*

And, to Corroborate These Detestable Suggestions, He Goes on to Insinuate that The Solemn Decretals of the Church of Christ, The Priesthood Appointed and Commission'd, by Him, to Determine what God has Promis'd shall be Ratified in Heaven; All These Important Authorities he would Resolve Into mere Humane Caprice, and the Result of Frail Mortals Their Variable and Uncertain Humours. As if God had not Left us, In his Gospel, An Immutable Rule, upon whose Instructions These Conditional Judge-

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† See the *Appeal to the Constitution and Common Sense of the Christian Laity.* By B. Hoodly. p. 2.

ments of *Blessing* and *Cursing*, are to be determined ; No, truly, But According to The Doctrine of These **Cripple-Saints**. They are No More than \* “ **Human Benedictions, Human Absolutions, Human Denunciations, Human Excommunications** ; That Have Nothing to do with “ The **Favor** or **Anger** of God, But are “ Mere **Dependences** upon The **Will** of “ **Weak Men, Mere Human Engines,** “ &c. And All Pretences About † **Regular and Uninterrupted Successions**, (In The Christian Priesthood) “ About **Authoritative Benedictions, Excommunications** “ **and Absolutions** ; They are No more, with This True Blue Protestant, “ than Mere **Niceties** and **Critiques**, The “ **Dreams** of Those Who have *Separated* “ **Themselves** ; A Collection of **Plain** “ **Words**, The **Terrors** of **Men**, of which “ The **Lairy** should not be **Astraid**.

Blessed God ! Could These Blasphemies be sent out from The Holy Chair ? Without **Lightning** from Heaven to **Consume** The **Peretick** that Pronounc'd them !

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\* Ibid Page 101.

† Ibid Page 98.

Could The Council of God, According to The Common Course of Things, have Contriv'd A more infallible Method to *Damn* and to *Confound* The *Church* of *England*, And Root up its *Foundations*, than by placing such Arch-Blasphemers Into The Sacred Sees, and trusting The Keys of the Kingdom of Heaven with them ! What will The *Spiritual Powers* of The *Church* of *Rome* Object against us, or Rather what will They *Not* Object, upon the Account of These *Protestant* *Glozies* of the *English* Church ! And what Answer shall we Give, In our Own Defence !

A *Principal* from The *Regions* of *Darkness*, Were He to Become *Incarnate*, Could Not Vent *Greater* *Blasphemies* Against God, And The Truth ; Against The *Dignity* and *Authority* of The *Christian* *Priesthood* ; And yet it is All that you have to say, In your own Behalf, and In Vindication of your *Intrusion*, your *Sacrilegious* *Violations* upon Dr. *Welton's* Right !

Give us but Leave to Expostulate This Case with you ; Is There any Thing that you Can Plead In Favor of your *Intrusion*,



tion, Besides This ? Besides your Making A jest of *All Ecclesiastical Authority* ? B. H——ly, as the Less Dishonest Man, Speaks, In **Open Terms**, That which you deny with your Lips, But prove it by your Practice !

Are you Not therefore, Dr. Shippen, of These Principles ? Do you, Really, look upon't as Truth, that God has Invested his Church with The Power of *The Keys of the Kingdom of Heaven* ? Do you, In Earnest, Believe These *Maxims*, to be *Evangelical*, Infallible, and Irresistible ? Then alas for you ! For, Into what a **Reprobate State** have you Brought your self ? Upon the Bare Supposition that The Gospel of Christ **speaks Truth**.

Have you Not, then, upon the Terms of Holy Scripture, By your Opposition to The Most *Positive* and *Categorical* Determination of The *Great Charter* of *England*, And The **Dread Excommunications** of the Church, *Thereupon*, Render'd your self One of The Most *Obnoxious Offenders* against That **Fundamental Law** ? And, thereby, are Become the Object of the *Divine Censure* ! •

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Are you Not, Therefore, Under This Sentence, By The *Authority* of The Almighty God, The Ever Blessed Trinity, Accursed, and Excluded The Benefits of our Holy Mother, The Church, The Spouse of Christ, Because of your **Crafty** and **deceitful Deeds**? Because you have Violated Those **Sanctions** and **Liberties** upon which All These Anathema's are denounced, as you are Commanded, Upon *Penalty* of **Damnation**, *Well to Know!*

And yet are Endeavouring to Make Us Partakers, In Them, by Leading us Into A **joint Guilt**, of Sacrilegious Communion with you; Is not This Therefore, A Guilt of *Double Aggravation* In you, thus to Act, your self, Against Knowledge, and to *Ensnare* Us Into the same **Condemnation**!

For you Can't, possibly, Mistake The Meaning and Intention of that Expression, of *Magna Charta*, where it says that "*The Church shall be Free In her whole Rights and Liberties* ; That This, In the Interpretation of the Most Learned In the Laws, is to be Understood, of *All Ecclesiastical Persons, Their Possessions and Goods* : And, if so, How Sa-

*crite-*

*crilegiously have you Broke Into the Freedom, the Rights, Immunities and Possessions of the Church, by your Pretended Ipso Facto, Against Dr. Welton, His Possessions, and Goods ? Or Are There No Possessions Or Goods, In the Income of White-chappel, of which you have dispossessed Dr. Welton, our Rightful Minister ? If there are ; Have you not, Thereby, Broke Into, and Rob'd the Church, of its Rights, Liberties and Privileges, thro' Him, which ought to be Inviolable ; And which, if there had been Any Such, who willingly, and maliciously, have Violated These Rights ; Or Secretly or Openly, by Deed, Word, or Counsel, have made statutes against them, you Ought not under this Curse to have observ'd being Made ; Or Kept them when Brought In ? If you have ; How then Can you, by any Trimming or Prevarication, Shuffle your self Out of This Curse of God, which is Persuing you, and will Certainly Over-take you, for thus Breaking Into, and Offering This Violence to Magna Charta ? And Calling down, thereby, the Vengeance that*

is

is *Denounc'd* against you: *And what Mortal's Power shall defend you from it!*

Tell us therefore, *Dr. Skippen*, if you Can, How We shall Avoid These *Terrors of The Lord*? Should we **Combine** with you *In These Abominations*? If you Can do it *Honestly*, and *In the Simplicity of the Gospel of Christ*, we will Communicate with you to Morrow; But if you Cannot, But by your *Shuffling* and *Prevaricating* with Religion, and the *Divine Authority* of the Church, you would lead us Into the most *Horrid Schism*, and *Separation* from Christ; Be assured, that We will not Give up our *Souls* to you; We will not follow you *In the Broad Way*; We Are not so much *Inamour'd* of your *Conversation* as to Accompany you to *Death* and *Hell*; We cannot have such a *Regard* to your *Vain Flourishes* and *Specious Pretences*, as to be **Accursed** for your sake! From whence are you so *Bewitch'd* as to *Conceive* it? And by such *Shadowy Glosses*, and *Crafty Insinuations*, as Those which you would *Allure* us by, to think to *Catch* us *In your Snare*? Sir, you are **Extremely Mistaken**, and shew your self  
but

but a Mere *Neophyte*, a very *Neophyte* In your Artifice, whatever you may be, as *Principal* of *Brazen-nose*, to pretend to delude us by such Half-Varnish'd *Treachery*; Especially In those *Simulations* and *Deceits*, by which you think to Alleviate your Unwarrantable Acts against our Minister and our selves, to which we Can Never be Reconcil'd, so long as there is a difference between *Right* and *Wrong*, *Just* and *Unjust*, *Good* and *Evil*.

Indeed your Attempt upon us is The Most *Superlative* of whatever Can be thought *Injurious* or *Wrongful*; Is it a small thing that you have done? Is not your *Spiritual Adultery* more *Heinous*, In the Sight of God, than all the *Abominations* In the World, or Even than The *Sin of Sodom*? Therefore \* *It shall be more Tolerable for Sodom and Gomorrha, In the Day of Judgment, than for you!* Is not your *Forcible Entry* among us, your *Breaking Into the Church*, and your *defiling the Sanctuary of God* with your

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• St. Luke 10. 12.

*Profane,*



*Profane, and Uncanonical Hands, A more Aggravated Robbery, than Any Common Felony, or the Capital Attempts of such as Break Into their Neighbors House? The Law of Man has Made This Criminal, to a Temporal Death ; But, by the just Sentence of God, the Other is Confin'd to Everlasting Torment ! Were not The \* Two Thiefs, Who Met That Certain Man, and stripped Him of His Raiment and Wounded Him, and departed, leaving Him half Dead ; Were They Not Innocent In Respect to you, Who are daily Robbing God, In his Tythes and Offerings ; Ravaging and Stealing what is not your Due, which you have No right to, but Every Shilling you Receive, thereof, is a Theft and a Robbery, The Bread of Innocent Children and a distressed Family ? And yet you will not be so Merciful as the Thieves Were ; to Depart, after what you have done ; After the Strippings that you have made ; so that the Family, which you have more than half Destroyed, must be left, more*

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\* St. Luke 10. 33.

than half Dead, that is, In plain *English*, They must be Starved, were it not for some Secret and Unknown Friends, some Good Samaritan, Whom God will always Provide, to Succor the Injured and Distressed : But, whether you Remember it, or Believe it, or Not, They that thus Rob God are \* Cursed with A Curse ; Their Condemnation, that is, shall be Answerable to the Aggravation of their Guilt.

Again, what do you think of Murder, Dr. Shippen, Is it not a Sin that Makes Nature Shrink, and the Blood Run Backward ? And yet your *Ipsa Facto* against Dr. Welton, is A Greater Murder, than if you had Actually taken away his Life : For you have not only Murder'd Him In the Ruin of his Family, but you are every Day a Murdering the Souls of his Flock, which were Committed to his Charge, by your Schismatical Delusions and False Doctrine, when you would persuade 'em that They shall be safe If They Dearken to you ; For

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\* Malachi 3. 9.

How Can They be safe In your Hands when you your self are an Exile from God? Do not you, therefore, *In This, Call \* Evil Good, and Good Evil?* Telling 'em they Can be safe under a ~~state~~ of **Damnation** by *Hearkening unto you*; and following after you.

We need not Enlarge farther, to you, Upon this Subject; since That Most *Learned* and *Venerable Confessor*, the Late Dr. *Hickes*, has left behind him so plain and clear a State of the Case of *Schism*, Especially as to the *Nature* and *Inevitable Danger* and *Damnation* which *It wraps up those In*, who are *Guilty* of it, that it must be against the *Convictions of his own Soul*, and *In Defiance to God's Vengeance*, that Any Person, whatsoever, who does but Read that Book of his Entitul'd, *The Constitution of the Catholick Church*, &c. should ever after, Presume to Approach your *unsanctified* and *forbidden Communion*; or *Hearken unto you*, In the Way of your *Usurpation* and *Schism*.

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\* *Isaiah* 5. 20.

In which, as many as follow you, must, According to the Tenor of the Gospel, ~~Perish~~ ; And therefore you are in the Most *Scriptural Sense* A ~~Further~~ *murderer*, and a ~~shedder~~ of **Blood** : For so the Holy Ghost Declares against such *Shepherds* as you are; who *Call Evil Good and Good Evil*, and Preach *Peace and Safety where there is no Peace* ; And That they who follow you shall *Perish in their Iniquity* ; \* *In the Evil that They Commit, says God, They shall Die ; But their Blood will I Require at your Hands ; Their Souls will I Require of you !* Thus are you Guilty of the *Blood of souls*, of those Souls whom you Seduce, which is Infinitely more Precious than That In the Veins of Man, who shall die; and his Blood Stagnate and Corrupt ; But **That Blood** never Ceases from its Course ; It is *Immortal* and It has a *Voice* that will Crie against you for Ever, In the Place of † *Weeping and Wailing and Gnashing of Teeth*.

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\* Ezek. 33. 8.

† St. Matth. 8. 12.

But, which is More than All This  
 As far as you are Able, you are Guilty,  
 and thereby would Involve all those  
 who *Hearken unto you*, In the same  
 Guilt, of *Piercing The Body Afresh*, and  
 Shedding the *Blood of Christ*, By those  
 Wounds and Rents you Tear in his  
 Church ; Changing thereby *his Flesh*  
 \* *which is Meat Indeed*, Into Corruption ;  
 And his *Blood, which is Drink Indeed*,  
 Into Poyson and a Mortal Draught.

*This* you do, and then you Get up Into  
 Dr. Welton's Pulpit, and wipe your  
 Mouth, And, like you know *Whom*,  
*In the Shape of an Angel of Light*, you  
 Cry out to the poor Souls which you  
 would delude Into your Schism, Good  
 People ! \* *Hearken unto me, and ye shall*  
 *dwell safely, and shall be Quiet from*  
 *Fear of Evil.*

Is it Possible for a *Christian* to be  
*Quiet*, and Not to be *Afraid*, In such a  
 Case as This ? Is it so *Light* a Matter

\* St. John 6. 55.

† 2 Cor. 11. 14.

\* *This Was Dr. Shippen's Text, upon his first Appoint-  
 ance to Preach, to the Doctor's Parishioners, from Pro-  
 verbs 1. 33.*



where His Immortal Soul and His Eternal State Are the Subject of the Debate? And where We see before Our Eyes such Inhuman Practices Transacted against the **Innocent**; Where We See the **Ministers** of the Gospel of **Christ** Under a sort of **Military Execution**; Divested of their Proper Goods and Possessions, against the **Literal sense** of **Magna Charta**, The Grand and Fundamental Bulwark and Security of the **English Constitution** Both In Church and State, as to *Temporals*; The Breach of which **Fundamentals** is the *Entire Subversion* of the said Constitution, Were there not Besides The Curse of God *Entail'd Irrevocably* upon such a Breach?

Where These *Enormities* are set In An *Open Light*, and stand **Glaring** upon the *Consciences* of Men, as they do, Dr. *Shippen*, upon your Illegal Violences and Usurpations; shall We Think our selves safe? And not be **Astraid** to **Speak** Unto You, who are Even An **Original**, and stand without a **President**, And as A **Principal** also In This Work of **Sacrilege**, Beyond *All* the Instances of **Depriving**, that have been **Acted** since the

**Revolution ?** Sir, 'tis Weak In you to suggest it ; Let your own Conscience be Never so Hardened against the Force of *Justice* and *Mercy*, and Every Thing that's Human ; yet These *Natural* Instances, (from the bare Light of Reason, which would move A Heathen, And Besides Those Other Convictions that we have Urg'd before,) Lead us, Nay they *Drive us*, Not with your *Precipitancy* against Dr. *Welton*, by Any Temptation of *Self-Interest* or *private Gain*, (for We have Nothing, of this World, to Propose by it,) But In a *just Zeal* for the *Truth*, and the Innate Dint and Impression of Human Nature, to ~~shun~~ and ~~avoid~~ you, Instead of *Hearkening* to your *Fallacies*, and most *dangerous* and *Fatal* Prevarications, and Schismatical Intrusions.

And 'tis Under a Sense of This that you have been *Camperling* Among us, and Endeavouring to Cast a *Gloss*, and a *Varnish* upon your *Ill Deeds* Against your Brother, our Minister, which In their proper Light, you Are your self *Ashamed* of ; And This you are daily practising, by Pretending, that " The Living of  
" *White-*

" *White-Chappel* would have *Laps'd* to  
 " the *Government* In Three Days, or  
 " by the Commencement of *Michaelmas*  
 " Term; and therefore you could not  
 " Avoid Taking out your *Felontious* In-  
 " stitution; And that It was better that  
 " you should Enter upon the Benefice,  
 " than that It should fall Into the Hands  
 " of *Whigs*, and the *Enemies* of the  
 " Church; and that you Earnestly En-  
 " deavour'd to *Persuade* Dr. *Welton* to  
 " Comply and Take the *Oaths* as you  
 " had done.

These are the Main Pretences by which  
 you would, Under a *shew* of some Re-  
 grets of Justice and Recoiling Principles of  
 Honour, Quell that *Indignation* which  
 Every Man, of Common Honesty, must  
 Needs Entertain against you, for your  
 Uncommon Injuries upon the Oppressed.

A few Words more will shew that  
 these Suggestions, upon which you would  
 vain Build your self a Name, of Being  
*Worthy*, amongst us, are no better nor  
 no other than mere *Cobwebs* of Reason-  
 ing, which will only Catch the *Flies*;   
 that They are such *Thin* and *Weak*  
 Foldings of your *Screen*, that there's No  
 H 3 Man

Man, of Common Sense, but must see  
How you sit Lurking, Behind the Cur-  
tain, In the Deformity and Blackness of  
your Guilt.

Your Suggestions “ that *The Presenta-  
tion to The Living of White-Chappel*  
“ *would have Laps’d Into the Hands of*  
“ *The Government, had you not so Preci-  
pitantly Drove Into it,* have been In some  
Measure Answer’d Already; We will  
Only, therefore, Give This One De-  
monstration more, That you Knew This  
to be A *Station* at the Very Instant that  
you would have Impos’d it upon us, as  
A *Truth*, against The Most Evident  
Knowlege and Conviction of your Own  
Conscience.

For, Were your Pretended Suggestion  
True, The Living of *White-Chappel*,  
would have been Laps’d from you, your  
self, at Least Three Months Before you  
took out your Fraudulent Institution;  
Unless you would Possess the World that  
There Are but Six Months Between the  
Twenty Third of *January* to the Middle  
of *September*.

Had there been any Truth In This  
Pretence of yours, Pray Why did you  
stay

Why so Long from your Intrusion ? And Not Broach your Pretended Apprehensions, so as to Make Things Quadrate ? Why did you not do The Work, at Least, by The Latter End of *July*, Instead of *September*, For That was The Utmost Length of your Tedder, In Point of Lapse, and Mere Presentation ?

For you know, Unless A Patron of A Living Presents In Six Months after a Living is Lawfully Vacant, the Right of Presentation Lapses from the said Patron, from that time, Even the Expiration of the ~~Six~~ Months ; But Because there is A Proviso, as we have Already said, In this Law, If There Happens Any Debate, In Law, to Arise Between Parties, In Relation to the Title of Any Benefice or Living, Then There shall ~~No~~ Lapse Occur during the time of the said Debate.

Now, Dr. *Shippen*, you know that This Very Proviso was the *Only* thing that kept your Own Pretended Presentation from a *Lapse*, and without which, you would have been As much *Ipso Facto Amoved*, as you call it, as Dr. *Welton*, for not taking the Oaths ; But That Preserved your Pretended Title



Three Months after the *Legal time of Lapse*, Because Dr. *Welton* had Oblig'd You, to Enter Into a Debate about it.

And by the same Rule you Might have Continued it so, for Three Years, and as Much longer had you Pleas'd; Whereas Instead of This, By the Assistance of your Accomplices You *Forc'd* the Doctor, Out of All Rule and Method, In the Time of *Vacation* from all Business, to *Fatigue* his Council, under the *Mean and Shameful Designs* before-mention'd.

And now After All, You would *Palm* This Abominable *Untruth* upon us, that the Living would have Laps'd In Three Days, had you not been so Precipitant against Dr. *Welton*. Are you not ashamed of These Unworthy Artifices? What do you Mean by Bantering a People out of their Souls after this Manner? 'Tis an Affront to our Understandings as well as to our *Integrity*, that you should Think to Impose upon them *Both*, by such Pitiful, Weak *Suggestions*, and *Impostures*. Verily, We should be In a Hopeful Case, should we *Hearken* to you, who have Begun your *Cure of Souls*, with such a *Simplicity of Truth*!

And

And your Neat *Trap*, which you have Laid In our Way, is as Easy to be seen and Avoided, viz. " That It were Better that you should Enter upon the Living of *White-Chappel*, than that It should fall Into the Hands of *Whiggs*, &c. To which, were your Supposition about the *Lapse True*, as it is, In Fact, A most *Evident Falshood*, yet still, we say No. But that, On the other Hand, It would be much *Better*, Both In Respect to Your self, to God, and to Us, were The Most *Prostituted*, *Abandon'd Whigg* Alive to *Usurp* the Churches *Rights* and *Inuade* Its Freedoms, than that you should do it : For In Respect to your self It would be so ; Because, By your Supplanting Another, and that too, In Things most *Holy*, and under the Disguise of *Friendship* and *Good-will*, you have Debas'd and *Disparag'd* the Blood of your Family, and *Blasted* your own *Character*, and Rendred your self *Infamous* and *Odious* to the World.

And which is Infinitely Worse, you have *Legitimated* your self from All Relation to Holy Church ; and Brought down Her *Curse* against you ; which strikes deeper than

than the Curse of a Common, *Natural* Parent, which yet Never was pronounc'd In Vain, against the *Children of Disobedience*.

In Respect to God, you have Dishonour'd, and Brought greater Ignominy than the Vilest ~~Things~~ can do, Upon Religion; By Pretending to the Name and Character of a *High-Church-Man*, or a Person *Zealous* for the *True* Cause of God, the *Rites* and *Truth* of His most *Holy Word*, and the *Pure* Doctrines of the Gospel; And at the same Time, are Transacting the *Worst* of *Sacrileges* against the *Sacred Priesthood* and its Rights; You Forward and Abet *That Abomination of Desolation*, spoken of by the Prophet \* *Daniel*, and By † *Christ*; And put Both your Hands to such *Iniquity*, as A Hea-then would *Abhor*; to the Disgrace of Christianity, and the strengthening The Lips of its Enemies to *Blaspeme*!

Is this your Way of Arguing? 'Tis your Weakness even To A *Spirit of Delusion*! Is it not saying, that It were better

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\* Daniel 11. 31.

† St. Matthew 24. 18.  
for

for you to take a Purse upon the Road, to Prevent An High-way-man from Robbing ? Or that you would *Commit Murder*, Lest A *Villain* should *Stab* and *Kill* a Man ! In this, your High-Principle (which you so much *Boast of*, as if it would Palliate your Wickedness,) has sunk you *Lower* than the Ordinary Level of *Compliers*, and is the Aggravation of your *Blood-shed*, Instead of being a *Cloak* to *Cover* it, and Shelter you from the *Ignominy* of your *Usurpation*.

You know, at least We do, that Many of the Complying Clergy, who, at the Revolution, tho' they found out a Way to Quiet their Consciences, and Digest the *Oaths* which were, at *That Time*, forc'd upon them, yet could They not be Induc'd by Any Offers, of the highest Preferments, to Accept, or Enter upon the *See* or Benefice of, what you call, *Amoved* Bishops or Brother-Priests, so long as the said *Amoved* Were Alive : This was Look'd upon, In All Ages of the Christian World, as so *monstrous* a *Sacrilege*, that Even The *Compliers* with the *Terms* of the *Revolution*, Many of Them, Witness Dr. *Beveridge*, Dr. *Scott*,

Scott, and Others, would not Venture upon so **Horrid** an **Usurpation**; Nor Blacken Or Stain their own Souls by so *Superlative* a Wickedness; tho' he Carry'd the Temptation, with it, of the *Instalment* Into a *Bishop's Throne*.

But you, Dr. Shippen, have Got an Argument, In your Sleeve, like a Certain *Late Famous Prelate*, who is gone to his Place; In the Strength of which you *Justify* your self, and Declare it to be **Better**, that you should *Break In and Steal*, and Plunder the House of God, Rather than Another; As if God, would **Connive** at your **Iniquity**, Because you are not so *thorough-pac'd* In the *Less Crimes* of Revolution-Principles; Or Bless your *Prophane* Administration, In his Holy Sacraments, &c. Because you *Profess* your self a *Tory*.

But, In This, you Appear, to us, A **more Dangerous Enemy**, than the most Open, and **Professed** Revolutioner; And Derive the Utmost Dishonor, and *Infamy* upon the *Church of Christ*, whilst you pretend your self such a **Zealot** for the Purity of its Precepts and Sublime Doctrines, and, at the same time, are Acting Against Them, and,

by



by a most Scandalous Appeal to your Unjustifiable Works, Making God A Party, with you, In your Unrighteousness, by pleading His Concurrence with you, as if He Approv'd of what you do, As a More than Ordinary Defender of His Cause, whilst in Truth you Are, Rather A Loquacious Stickler for, and Pretender to the Defence of it.

By This Means you are, In Fact, a more dangerous Enemy to our Souls, both In your Conversation, and all other your Address to us, than the most Open and Harden'd *Prostitute* whatever.

For, 'tis with Reason to be fear'd, that there are Many Honest, Well-meaning Men Among us, who is fix'd and settled, at present, In the Sound and Orthodox Principles of the Churches Discipline and Doctrine; who would startle at, and flie from the Communion of the *Declared* Adversaries to Truth and sound Doctrine; But, by These Deceitful, and Undermining Pretexts, of yours, to the Purity and Orthodoxy of the Church of *England's* Tenets; will, probably, be Led Away, by a Mistaken Notion of your *Integrity*, as if you were *stedfast to the Faith*, Into your

your Schismatical and Corrupt Communion, 'till, In your Ignorance, you lead 'em on to their Graves, and to Irreparable Perdition.

Would it not, therefore, after all your Pretences, and formal shews of Concern for the Cause of Religion, be Infinitely Nay Eternally more happy, at least for such poor Souls, as shall be deluded by you, to their Ruin, that there were sent among them An Usurper, of *Revolution-Principles*, which you would be Thought to Abhor ; Rather than you, who pretend to *Espouse*, and *stand up*, against a Certain sort of Adversaries, In the Defence of the Orthodoxy of the Church of *England*? ——— But you must say something In Vindication of your Bold Intrusion ; and to this Purpose, Because you have Nothing, that is Really Justifiable and Innocent, to plead In your own Behalf, you Rather Choose to *Glory In your Shame*, and Call *Evil Good*, by Alledging that it is *Better* you should be Guilty of so unjust an Action, than Another, that thereby you may Amuse Unthinking Men, with a Notion, that the Consequences of your Guilt, will not be of so

Per-

Pernicious a Nature, as if One of Less Pretensions to the Maxims and Oeconomy of the Church, had *Obtruded* himself upon them.

And *Thus* you are Industrious to Cast a Mist upon our Eyes, And, by your Endeavours to seduce us, to your Counsels, you are Aggravating your Gross Misdemeanors, by Additional Acts of Sin, and the Accumulations of deeper Transgression; you are Vindicating your Violences against the Church, and Uniformity of the Gospel, at the Expence of your own *Injur'd Soul* and Conscience, the Justice and Determinations of God; And the utmost Hazard of our Destruction; as if you thought to Exchange with God for his Righteousness, and by the Form of Godliness to *Supersede* the Power of it.

And your Pretence is, (that you have been thus Precipitantly Rash, and *Inexcusably* Sacrilegious,) *that it may be Better for us*: Surely, This is a *strange* sort of Zeal, which could Hurry you into so Great Evil, and so monstrous A Guilt for our Sakes! You must be *Inflam'd* with A Fury that is very *Unaccountable*;

*countable* ; And the Flights of your Extravagant Genius be Much Higher than the Understanding of Man Can Reach ; That you should Involve your self In so Great Darkness and Mischief ; Affront your God ; Dissecrate the Divine Mysteries ; and Become the *Patriarch of Schism* ; lest Another, more Devoted, to the same Profligate Iniquity, should take the Place, and be our Guide Into the same Destruction !

You must, Certainly, be Transported, by some Charm, Into this Unaccountable Impetus of Zeal for the People of *White-Chappel*, — Or its Income, to be thus Hurried on, against all Principles of Justice, Honour, Conscience, Religion, Friendship, and Humanity ; to give up your self, Body and Soul ; to Give up your God, and the Unity of Christ, and Fellowship with the Saints, and to Load your self with the Weight of our *Blood*, for the sake of it, Under the Bare Notion, that it is *Better* you should thus Expose your self to the Scorn of Men, and the *Terrors of the Lord*, In the *Wrath to Come*, than that a *Low-Church-Man* should take This Honour upon him, by being sent to us, from the Government ;

ment, If your Shadowy Notion upon that Topick, had been Right.

Your Zeal Indeed for our Parish, which has thus driven you on to give up your self ~~Whole~~, Upon this Account, Rather than the Government should Interfere Upon your Interest, has a Great deal of the Air, and Strain of St. Paul's most Sublime and Noble Flight, when He Wished, of Himself, *that He were \* Accursed from Christ, for the Jews Sake*; But alas! The Meanings Betwixt you Two; are most *directly Opposite*, and Can Never Meet; For St. Paul's Wish was, *Not* that he might be Accurs'd from God, upon the Account of Any ~~Evil~~, such as ~~Perjury~~, or ~~Sacrilege~~, *Defrauding*, or *Robbing* of God or Man; He would not have Comply'd, Into those Excesses, not only to have Sav'd the Jews, but the *Whole World*; His Meaning, if We are Inform'd Right, was This; That, were it In the Power of a Sinful Creature, by Any ~~Suffering~~, to have Aton'd the Righteous God, for his People's *Infidelity*, He

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\* Rom. 9. 3.



would *Readily* have Offer'd up Himself, Even to Undergo the *Curse of God*, as Christ did upon the Cross, when he Cried out *My God My God! Why hast thou forsaken me!* And as Christ suffered for the Sins of the whole World, the *Just* for the *Unjust*, and Underwent the *Curse of God* for the *Children of Wrath*; so, had it been possible for a *Creature* to have Paid a *Sufficient* Ransom for his Fellow-Creatures and Country-Men, St. Paul's Zeal was so *True* towards the Jews, that He would have *Undergone* the *Curse*, and Paid that Purchase for them.

But you, Sir, are Purchasing your *Sentence* after a quite different Manner, and upon a different Account; Yours is not to *Gain our Souls to Christ*, But, for the Lucre of the *Income*, to *Sink* them by your *Schism Down for ever*.

Our *True* Shepherd, has gone In Another Path from you: He is, at least, so far Come up to St. Paul's Wish, as to *Suffer* In the loss of his Temporal Comforts, Rather than we should *Fail* thro' his Unfaithful Conduct; He has set a *Light* before us, which We will Follow;  
and

and has shewn us, by **His Example**, which Way to Steer our Course, that by \* *Patience In † Suffering for the Truth, We may be sure we shall Inherit the Glory; And Receive the Fruits of That \* Hope which God has Laid up for us In Heaven; † That Being Faithful unto the End, we may be saved, and meet with A Sure \* Reward, from That God, who has promis'd upon these Terms, to Give us † The Crown of Eternal Life.*

To which then, of you Two, should a Faithful Christian **Hearken**? To you, who have Gained an Annual Increase of Wealth, the **Eye** of **God**, by Depriving our True Minister of his Office, by Unjust and Oppressive Ways, And are seducing Us Into a most **Dangerous Extra-Communions** from the Church of Christ, Or to Him, who has Suffered the Loss of All Secular Prospects, for our Sakes, Rather than Lead us Wrong; And who has Chose Rather to be left **Naked to the World**, And Trust to the Providence of

\* Heb. 6. 12.

\* Col. 5.

\* Col. 3. 24.

† 2 Cor. 1. 7. Ch. 4. 17.

† St. Matth. 10. 22.

† Rev. 2. 10.

God for his **Daily Bread**, Than Enjoy That *Considerable Portion* of the *Divine Maintenance* which you have *Taken from him*, upon **Those** Terms with which you have *Comply'd*; Even Abstracted from the Aggravation of your having Depriv'd a **Living Brother** of it.

And here 'tis to be Observ'd, Dr. *Skippen*, to your **Immortal Remembrance**, with what an **Envious** and **Malignant Eye** you have look'd upon his Integrity and **Stedfastness** to the Principles, which **He** and **You** **Profess'd**; which has prompted you to one of the most Unworthy Actions In the World; For Certainly, Nothing Can appear Worse In the Thoughts of Men, of all Perswasions, than to Trample and Stamp upon the Oppressed, that are *Already* Under Your Feet; And to Stab and Stab a Disabled Man, whom yet, by **Craft**, you had *Wounded*; Not by Fair Proceedings; But Secretly and in the Dark; By a Juggle and Inchantment, and not by due Course of Law or Justice.

What Can be more Dis-ingenuous and Unmanly, than, after this Manner, to Insult One of your Brethren, Because of his *Courage* and *Resolution* to *Oppose* You, and  
to

to Maintain **Right** and the Gospel-  
**Privileges** against your Unhallowed In-  
croachments and *Usurpations*, upon the  
Church of God!

But this you cannot bear that we  
should Object against you, and know not  
how, otherwise, to Evade and Answer it.

And therefore you Descend to Impious  
Shifts, such as Always have been made  
Use of by the *Hereticks* and *Schismaticks*  
of Old (and Ever Since) the *Arians* and  
*Donatists*, the *Novatians* and Puritans,  
against the Orthodox; As In the Case  
of St. *Atbanasius*, St. *Chrysostom*, and the  
Rest of the Saints, Confessors and Mar-  
tyrs, to Raise Prejudice against them by  
**Obloquy** and **Slander** to Vilify them,  
and Render Them and their Works Ob-  
noxious to the World, thereby to Lessen  
and Conceal, their own Evil Practices  
against them.

What Can you Mean Less, by your  
Unfriendly and **Malicious** Suggestions,  
In your Common Conversation, whilst  
you are Declaring, with what **Stre-**  
**muous** and **Ardent** Application you have  
**Endeavour'd**, All you Could, to perswade  
Dr. *Welton* out of his **Obstinacy** against  
Taking

Taking the **Oaths**, and **Complying**, In Every Thing, as you have done? Is it to **Magnify** your own **Merits**, that you have done This? Or to **Exasperate** and **Loose** the **Back** against him! If it be the first of these that you Intend hereby, we will Undertake for Dr. *Welton* that He will not **Envy** you, Nor **Interrupt** you, In what you **Aspire** to; Be the **Merit** and **Reward** of it **All** your own; But It is too Plain and Evident that you had **Another** Meaning; which that Adage Explains, which says that *The Man who has done you Great Wrong, Will never Forgive you the Wrong He has done you.*

You are sensible with what **Cruelty** and **Injustice** you have **Persecuted** Dr. *Welton*; And so long as He is Alive, and You In the Possession of his Right, You are but A **Second** A **Continual** **Usurper** upon Holy Things; And therefore were He *Shov'd out of the way*, It Would Ease you of a **Burden** which you Cannot Otherwise take off; Therefore you are putting **too** your Shoulder; And you Imitate the Quaker, who would not Kill the Dog himself, but Gave him an **Ill-Name**, and Call'd him Mad, that  
Others



Others might do the Work: *Your Remonstrances* against Dr. *Welton*, have too much of this *Resemblance*; His Life is a perpetual *Shame* upon you; And therefore you Cry out against Him, that He is *Mad* and *Obstinate*, and would not be *Persuaded* by *You* to *Comply* with the Terms of this *Perciful* and *Gentle Government*, Even tho' He Might have sav'd so *Great* an *Income* by doing it.

What Inference you Infer'd, by such Premisses as these, is Obvious; His very *Breath* within his Nostrils is your Offence; And It would be for your present Interest if It might be Compass'd, Any *Distant Way*, to have *That* stop'd; Like *Abab* you have Seiz'd upon *Naboth's Vineyard*; And, Therefore, *Ipsa-Facto-Accusations*, must be made a Pretence against him: And Not only so; But He must be Represented as a *Malignant*, that the Government may be Awakened against his *Disaffected, Non-juring, Ipsa Facto's*; which, by the By, you ought to Remind your Council is An *Ipsa Facto Contradiction*, and *Nonfence* In Terms, to throw An *Ipsa Facto* upon a *Negative*, and say, that, *Ipsa Facto*, He did not take the Oaths.

But However, This is made use of by you against Dr. *Welton*, Upon the Account of the Sacred Vineyard, of which Dr. *Welton* said, " God forbid that I should Consent to ~~Relign~~ it Into a Schismatical Intruder's Hands, and the Fruits of my Labors to the Wolf; to Kill and to Destroy ! And therefore you have thought it Necessary to make Proclamation against Him, that He would not be Persuaded by you to take the Oaths, that All the Glorious Set of Zealots might be Alarm'd Afresh against Him.

These are *Naboth's* Judges ! With a Certain Elder from *Geneva*, who sent you with your Instruments to Plunder and Dig up *Naboth's* Vineyard, and Plant your False Doctrine Therein.

And Lest They should Slumber, and Remit a little, You Can't Content your self with his Possessions ; But, like the \* Sons of Belial, you must Witness against him, that He may Die ; you Cry out against Him, as a Malignant, that you could not Persuade him to swear as you had done ; And Thus † hast Thou

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\* 1 Kings 21. 10.

† Ibid Verse 19.

*Taken Possession ; And thus wouldst Thou Kill ! For \* There Is, as we have heard, A sort of Malicious Slander, which the Apostle Calls Murder. And Could you Bring About such a Design to Bear, you might Accomplish your Bloody Ends Thereby ; For we are Perswaded that Dr. Welton, who has, with so much Resolution, Undergone the Plunderings of a Sequestration by your Hands, Rather than, by a Prevaricating and Shameful Compliance, take those Oaths which he has so often Declar'd he Could never, with a safe Conscience do, Under Any Prospect whatsoever, would, Upon the Same Principle, By the Grace of God, Give up his Blood and his Life, were They to be Made forfeit by Any Temporal Statute, upon so Indispensible A Recusancy.*

*And God only knows When, Or, If Ever, That may be made the Condition of the Sufferers for Conscience sake upon This Account : There's No doubt but A Secular Legislature has as much, And, As fully, An Authority to Hang, and Even to Damn A Priest of God, for not ta-*

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\* 1 St. John 3. 15.

king An Oath to A Temporal Magistrate, as They have to Interpose Between Him and the Sacred Offices of his Priestly Commission; or to Prevent and Prohibit Him from his Holy Work of *Consecrating*, and *Administring* the *Sacraments*, or *Pronouncing Remission of Sins*, to the *Penitent Congregation Committed to his Charge*, by the Ordinance of Christ, and the Sanction of the Holy Ghost, And That upon such Divine Authority, and Ecclesiastical Jurisdiction, that No Spiritual Intruder, even tho' Truly Ordain'd to the Priestly Office, Can be deem'd, In *Foro Divino*, According to the Purpose or Consent of God, to be Capable of the Holy Performances, In the Cure of such Deprived Minister, and Bereaved Flock.

But we are not Drawing our Pen against the Proceedings of any Secular Power, but *Exposing* the Unworthiness of your dark Artifices against us, and our Minister, In whose Ruin you have so Great a Share, Lest another, More Wicked than your self, should have Interpos'd In so Christian and Reputable a Work! And to shew you how sensible we are, (Notwithstanding all your *Fetches* and *Pre-*  
tences,)

ences,) that what you have done is *Dis-  
honourable* and *Wicked*, to the Last De-  
gree.

And You, your self, see it, and are  
secretly Asham'd of it, which throws you  
upon These pitiful Excuses; For as  
*Tacitus* Observes of the Designing Man,  
that *Necessarius magis Defensionibus quam  
Honestis usus est*, so you, having no bet-  
ter Plea, In Vindication of your *Usurpa-  
tion*, are forc'd to take up with such as  
do Really *Aggravate* your *Guilt*, Rather  
than, by any means, *Alleviate*, or take  
from it; And Especially In This Last  
Attack you have made, against the Do-  
ctor, which Nothing Can Excuse, or Ju-  
stify; Having All the Qualifications, In  
it, that Can be suppos'd to Render both  
it, and your self, Odious to the World,  
as well as *Criminal* against your Bro-  
ther.

The Truth on't is, a Persecution Car-  
ry'd on by One Priest against Another to  
this degree, is so *Monstrous*, that it wants  
a Name, In Language, to Represent it  
by; When we told it to Dr. *Welton*,  
This, Indeed, did move him: All that  
we had said before, of your Proceedings,  
and



and Severity against him, were *Indifferent* to him, In Respect to<sup>d</sup> Himself, as he told us ; For He had Prepar'd himself to *Suffer* Rather than *Conform* In so Deep A Trespas ; But, when He heard how you still persu'd him, and was driving on, to Exasperate the *Possessing Powers* against him, This made Him sorry for your sake ; Insomuch that he was No Longer able to Stifle his Concern for your so Hasty Expeditions against him, In which He knew you would Injure your own Soul more than hurt Him ; And Expose your self more to the Scorn of his Worst Enemies, than Him to the Fury of their Ill Grounded Malice ; This Mov'd his Compassion to you after all your Rigor against him ; “ What ? “ Said He, Cannot Dr. *Skippen* be Contented yet ? Is it not Enough, that he “ has taken from us All we had ? Will “ He not *Yet* suffer me, In my Retreat, “ to sit down In Peace, with my *Little* “ *Bread*, and My *Cup of Cold Water*, “ and the Spirit of My God, for whose “ Cause I suffer, to Comfort and Refresh “ us ! I do not Envy Him My *Maintenance*, Nor the Income that God has “ Given

Given Me, upon the sad Terms that  
 he has Purchas'd them ; My Bread and  
 My Water is more Treasure to me,  
 with a Quiet Mind, than All ~~That~~ ;  
 And I would not Falsify my Profes-  
 sion as He has done, not only for the  
 Income of *White-Chappel*, but for Ten  
 Thousand Worlds ; God will Provide  
 for these Innocents whom you see A-  
 round me ; And Blessed Be His Name,  
 that He has given me an Opportunity  
 by so special an Instance, to prove that,  
 Under All the Infirmities of Human  
 Nature, I do Love *Him* and His *Righ-*  
*teousness* more than the whole World,  
 and the Riches of it ; And that I do  
 Trust In Him and His Providence for  
 our Succor.

" If it be God's Will to support Us  
 in the Indulgence of his Providence, I  
 know that we cannot fall short ; But if  
 He finds it Needful, still, to Purify  
 me by Any stronger Temptation, and  
 Permit the Enemy to Prevail against  
 me, \* *still I will Trust in Him.* And

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\* Job. 13. 15.

“ \* till I die I will not Remove my In-  
 “ tegrity from me : He has a Thousand  
 “ Ways to support the Injur'd and Op-  
 “ pressed ; And As to Dr. Skippen's Last  
 “ Efforts against me, I Value them not,  
 “ for My own But For His Sake ; For  
 “ as to my own Part, My Life is as safe  
 “ as the Provision I shall meet with, from  
 “ the Divine Protection ; I have Not In-  
 “ jur'd Dr. Skippen, Neither will I fear  
 “ his Malice ; May God forgive Him,  
 “ and Recover Him to the Unity of the  
 “ Faith, that He may at last find, How  
 “ much Greater the Price of a Soul is  
 “ than the Income of White-Chappel, or  
 “ † the Treasure of All the Kingdoms of  
 “ the World and the Glory of them.

This was All the Reflection that He  
 made upon your Unjust Triumphs over  
 Him, after you had Pull'd him down ;  
 For He was Bound, as He said, to take  
 these Injuries \* Patiently, Knowing that  
 This is Acceptable with God ; And then  
 He told us, that He had † Committed

\* Job 27. 5.  
 \* St. Matth. 4. 8.

† 1 St. Peter 2. 20.  
 † 1 St. Peter 2. 23.

Himself to Him that Judgeth Righteously :  
 And looking up upon us, and seeing How  
 we Wept for Him, Especially because of  
 your Last Severities against Him, He  
 Gave us this Faithful and Fatherly Ad-  
 vice ; " My Dear Sheep, said He, ' And  
 " My Children ! \* *Fret not your selves*  
 " *Because of Evil Men ; Neither be En-*  
 " *vious at the Power, the Prosperity, or*  
 " *Malice of the Wicked ; For In a Little*  
 " *Time you shall be Convinc'd that There*  
 " *shall be No Reward to the Evil Man ;*  
 " *The Candle of the Wicked shall be put*  
 " *out : We must Not therefore Be † O-*  
 " *vercome of Evil ; For \* Surely There*  
 " *is an End ; and our Expectation shall*  
 " *not be Cut off. God Be Merciful to*  
 " *Mine Enemies ! And yours ! And de-*  
 " *liver Them not Over to a Reprobate*  
 " *Sense ; Nor shut them up, for Ever,*  
 " *Under a Spiritual Blindness ; But Open*  
 " *their Eyes to see from Whence They*  
 " *are fallen, and to Repent and do their*  
 " *first Works, Before God shall come Uni-*

\* Prov. 24. 19, 20.  
 \* Proverbs 23. 18.

† Rom. 12. 21.

“ to them and Remove them out of their  
 “ Place ; For what Profit will there be  
 “ to Them In the Grave !

This was All, Sir, that we heard from  
 the Mouth of Dr. *Welton* against you, In  
 Answer to your *Uncommon* Proceedings  
 and Recriminations against his Person,  
 after you had Undone his Family.

And this Gives us an Occasion to Ju-  
 stify the Doctor from your Aspersions  
 against Him, On Account of What you  
 Call'd *his Being In a Passion* at the En-  
 deavors you said you us'd, to Perswade  
 Him to Comply with Your Advice to  
 Take the *Daths*, &c.

And we will Venture to say thus  
 much, In Vindication, (at least to the  
 Alleviation) of it, that His Passion was  
 Infinitely to be Prepon'd to your Fatal  
 Moderation and Trimming Advice ; And  
 we Rather Choose to Undergo the deep-  
 est Strokes of his Warmest Remonstran-  
 ces, than the sowing of your Pillows  
 under our Arms : For tho' He has often-  
 times Rebuk'd sharply ; Yet it was al-  
 ways In a *Right Cause* ; In which it is  
 Necessary and A *Duty* to be Zealously



*Affected*; and to *Contend more Earnestly*,  
According to the Importance of the Sub-  
ject.

And this We are Bound to Acknow-  
ledge, that tho' He never would spare our  
Faults, But Reprimand the Offending  
Person, with an Immoveable and Awful  
Integrity, which shew'd Him to be In-  
earnest, and that He *Hated Wrong*; Yet  
there is not an Adversary to the Te-  
nants, and True Principles of the Church  
of *England*, which were the Chief Sub-  
jects of his *most Warm* Debates, who Can  
Object to Dr. *Welton* that He was Malicious  
against the Person of Any, Among so  
Great A Number of Dissenters and Op-  
posers, as A Parish, Large as ours, must  
be supposed to Abound with, whose Se-  
ditionous, Schismatical, and Disloyal Vices  
He so *strenuously Resisted*.

On the Contrary, Sir, we Can Appeal,  
on this very Day, to some *Living Instances*,  
of Dissenting Families among us; Of  
Those who have Given Publick Testi-  
monies, on Occasion, of their most provo-  
king Affronts against Him, Even In the  
Place of our most Solemn Assemblies;  
who, yet, had afterwards been *Undone*,  
K Had

Had not *Dr. Welton Himself*, In Person, Interpos'd and Sav'd them from Destruction.

In This, at Least, His Passion is More Eligible than Your Chaff, (Your *Vox & prateræ Nihil*, Or, rather, Your *Mischievous, Fatal Blandition*,) who Saved His Enemies, whose Vices He wou'd Not Spare ; Ever Reproving Them Warmly, and with A Faithfulness and Zeal Becoming the Authority of his High-Calling.

Nay, even Under the Arrest of Your Passionate Pursuit, whilst you are Objecting His Virtues, Against Him, as His Crimes ; And Exposing His Constancy and Fidelity to what He Profess'd, to Publick Notice, 'tis An Argument, at Least, of his Goodness, that He should be so sparing of you, as to say, as we have heard, that " This Unfair Proclamation of Yours against Him, shou'd Not  
 " provoke Him, to Betray the Secrets of  
 " Conversation, as you had done ; which  
 " possibly might, otherwise, Render you,  
 " Notwithstanding All your Compli-  
 " ances, as Obnoxious to Those whom  
 " you would Provoke against. Dr. Wel-

ton, as you had Endeavour'd to Make  
Him.

Of which we cannot doubt, since we  
have been Assur'd, And if you think  
fit to deny it, we do hereby Engage our-  
selves, to Prove it to a Demonstration,  
from The Mouth of Persons of a supe-  
rior Quality and Condition to your own,  
that have spoke it, with the utmost  
Astonishment, and have declar'd, " that  
" they could hardly believe it possible,  
" that ever Dr. Shippen, should enter  
" Into Such Measures as He has done,  
" Below the Common Steps of Habitua-  
" ted Revolutioners, who so Often, and  
" In so Solemn A Manner, with his  
" Hands and his Eyes Lifted up to God,  
" Protested, that He wou'd Never, so  
" long as He had Breath, Take The  
" Oaths, &c. Let what wou'd be the  
" Consequence.

After This, Sir, How Vain is your  
Compliance with the present Terms !  
your Glorifying In what you cou'd do,  
after All your Oaths and solemn Decla-  
rations to the Contrary ? And your Ob-  
jecting against Another, whom you have  
so much injured, to Render him Ob-  
noxious,

noxious, Because He could not keep *Pace* with you, nor Indeed Come after you.

After All ; How Weak are your Designs, In this Project also ? How Unequal to the Strength of your Prospects ! If you had not, either the Courage or Integrity, when you Came to be try'd, to stand by your *Professed Principles* ; But are Become One of the *Lapsed* ; Cou'd you Not Bear to see Him, who has prov'd Himself to be more Righteous than you, *Destitute* and *Deprived*, and your self In his Possessions, *fattening* for the *Slaughter*, But you must Deny him his *Desart Place* ? And Is it a Pain to you, while he Lives ! that you must Cry out against his *Suffering Sincerity* and Upbraid him with his Constancy and Perseverance ? Depend upon't, Dr. *Shippen*, your Attempt is Weak and Ungrateful, and will not Answer your Design : For His Conscientious Adherence to what he could not Quit, even tho' it has cost him so dear, does Appear with a Better Face, and more Inoffensive Countenance than your *Wetternary Apostacy* from the same Principle.

And

And those Very Powers, even from the Highest to the Lowest, who have beheld his Sufferings; The Greatest of his Enemies who have seen, and Consider'd Upon what Account He has withstood the Shock of Temptation; And that usual Fate that Attends the *Afflicted* and *Distressed*; with what An *Unshaken* Resolution He has Maintain'd his Profession; Weathering the *strongest* Difficulties of the Storm; such as Human Nature cou'd not, of Itself, and without the *Extraordinary Assistance* and *Grace* of God, withstand; will, at least, be soften'd in their Malice, and be Apt to Leave Him to Perish In his own Way; For, it must move the most *Stubborn* Disposition to see Him, who had sufficient to have kept Him Above the Frowns of the World, Choosing, Rather than forego his Faith, The Forlornness of his Present, *Abject* Condition; The *Coldness* and *Distance* of his Most Sacred and *Dearest* Acquaintance; The *Unkindness* of Relations; The Villany, and *Perfidiousness*, of His Own Untrusty Servants, Whom He has Raised Up, when They Were Grovelling upon The Ground,



and Upon The *Dunghill*, to be Reckoned  
*Among The Living*, and Become Clear;  
 And, Above All, The *Perjuries* of *Fall*  
*Friends*, with whom, In the Time of A  
 Falling State 'tis Not very Unusual for  
 The Oppressed to Become The Objects of  
 Their Scorn and *Obloquy*, thereby to Shel-  
 ter Their *Perjuries*, *Ingratitude* and *Fall-*

\* *Timon* nefs; The Very Case of that \* *A-*  
*thenian*, the Ingratitude of whose  
*Familiars* Distracted Him; And of that  
*Suffering Patient*, who yet could not for-  
 bear to *Complain* saying, † My *Intimate*  
*Friends* *Abhorred* Me; And *They* whom  
 I *Loved*, are turned against me; All  
 will Pay Greater Regard to his *Faith* and  
*Sincerity* than to your *Undermining* Pre-  
 varication: The Hearts of All Men are  
 In the Hands of God; Who, \* *when A*  
*Man's ways please Him*, will *Make his*  
*Enemies be at peace with Him*.

What then Can you Propose, Espe-  
 cially by your *Worming* your self  
 Into the Company of Those to whom  
 He is most Dear, and *Sacred*; And,

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† Job 19. 19,

\* Proverbs 16. 7.

er you have Despoiled him, by a most singular Prosecution, Endeavoring, to dispossess him, Even of ~~Them~~ too, by throwing a ~~False~~ Idea In the Way, and spreading Untruth among them? And, as if This were not Enough, Exasperating the Government against him, under the Pretence of *Friendship* and *Advice*, and the *Example* of your own *Prudence* and *Crimning* Compliances?

You are mistaken, Sir, to Imagin that you can Come at the End of your Accomplish'd Malice this Way; It will Render you but the more Odious to the World; And His Sincerity the more, at least, to be Pity'd, Even by Those who are the most distant from him In Opinion; It will *Blow* the *Edge* of his most Embitter'd Enemies Malice; who will look on him to be, not so dangerous A Person as your Complying-self; or that He would dare to do a Base, Dishonest Action, even tho' he could Gain your Principality, and *Usurp'd* Preferment by the Bargain.

And It will Rather preserve Him Sacred to us; whom you shall never by (the Help and Grace of God assisting us)

be Able to *Seduce* Into your *Laps'd* State with you.

We have thought our selves Bound to say thus much, In *Abhorrence* to your Unjust Proceedings against Him, who is not In a Condition to Answer for Himself, to Let you know our Mind and Reasons, why we Cannot join with you, In your Un-scriptural Way ; He is our Minister, Given us, and set over us, as our Governor and Pastor, by the Providence of God ; And therefore 'tis with Him Alone, As our *Head* and *Rightful Rector*, that we can Enjoy the Rites of our Religion.

Our Living is full, in Him, and you are but A *Second* and A *Lapsed* Invader Among us : For every Orthodox Minister of Christ, *Duly* and *Canonically* Invested In a Benefice, is, (Under His Episcopal Superior,) Himself, A Governor In the Catholick *Principality* of Christ ; And That *Principality* is Superior to All other Power whatsoever, Both of *Earth* and *Hell* ; \* And what.

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\* Nec Possit Quicquam Contra Episcopos & Sacerdotes Usurpare sibi aliquid, quod non sit sui juris & Potestatis. Cyp. Ep. p. 308. Ox. Ed.

ever Power, Beneath It, Presumes to Infringe Upon it, It Becomes A Spiritual Wickedness, be it In what Place it will; And He who Intrudes Into it, Upon Any Secular Authority, is an Assailant of Another's Right, Of a most Sacred Jurisdiction, to which No human Power Can give him Any Right or Title to Claim by.

Upon which Account That most Orthodox Father, tells us, that \* 'tis an Amazing Thing, yea, And what ought to Raise the Indignation of Every Man, and to be Infinitely Lamented, that There should be such Men Living, who Pretend to the Principles of Christianity, and at the same time, by their Schismatical Intrusions, do promote the Cause of Antichrist; that such Prevaricators, with the Faith, and Prodiges of the Church of God, should dare to set Themselves up, and Thrust themselves within the Walls of the

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\* Illud Mirandum Est, Imò Indignandum potius, & dolendum Christianos Antichristi. Assistere, & Prevaricatores Fidei, atque Ecclesie Proditores, In-  
 trisepa Ecclesie Contra Ecclesiam stare. Ibid Ep.  
 p. 194.

Church.

*Church, to Ruin and Undermine it by their Schismatical Communions !*

St. Cyprian was, Undoubtedly, A just Maintainer of Those Principles, which you have forsaken : And Were He Alive to see How you have Broken Into The Church of God, He would have told you that you are One Out of the \* Ark of Christ's Church ; and whoever Communicates with you is In the same Condition ; And that These shall Perish, as Those of the old World did, Out of Noah's ; And that Under These Circumstances, you Cannot be Ignorant how you † Profane the Altar of God ; And Involve, Not only your self, but Every Soul that Holds Fellowship, In your Ministration, In the same \* Sacrilegious Wickedness, that Corah did.

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\* Ecclesia Arca Noe ; Quicunque In Ecclesia cum Chitino non sunt, foris peribunt ; † Altaria profana ponentes, sunt \* Pari Scelere Sacrilegi (ut Corah.) Cyp. Ep. p. 324. Et Eisdem quas & Illis penas daturi cum His qui sibi Consentunt : Secundum Quod Etiam tunc Illorum Participes & Fautores pariter cum Eis perierunt ibid.

You



You know, what the Sin of \* *Corah*, and *Dathan*, and *Abiram* was; that They Pretended by a *Lay Authority*, to Usurp upon *Moses*; and upon *Aaron's Sacred Offices*, and they Drew a Multitude of poor Souls after them, and seduc'd them Into their Schism and their Destruction, with them; They Presum'd upon *Aaron's Holy Place*, And *Licens'd* themselves, and Got *Institution* and *Induction* Into the House of God, and Offer'd their *Prophane Sacrifice* before God, without That Divine *Commission* which God had *Appointed*; and *Not Man*, by Any *Human Statute*; And, therefore, They All Perish'd together In the \* *Gain saying of Corah*; They were *Smote* from Heaven, and the Judgment of God overtook them; They were *Cut off from among the Living*, by a stroke of Vengeance, from That God whom they had so provoked to Anger by their *Sacrilege*, when † *The Earth Opened and Swallowed them*

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\* *Corah, Dathan, &c. Sacrificandi sibi Licentiam Usurpare Conati sunt: Nec Ausi tamen quod Illicite sunt Impune fecerunt. Ibid p. 308.*

† *Psalm 106. 17.*

\* *Jude 11.*

*up Alive, and they went together Quick Into the Grave.*

And You, that know all this so Well, How are you not *Affraid to Approach* that Sacred Altar you have *Usurp'd*? Lest God, In his Indignation against you, should *Open the Graves*, over which you stand, when you Minister your *Impure Sacrifice*, at That Place; We Cannot forbear, whenever we see you standing *There*, and Offering up your vain Oblation, to think how you are doing the *Work of Corab*, and turning that *Cup of Blessing* Into a *Vial of God's Wrath*!

When you Undertake the Sacred Office of Baptism upon our Children, whereby, were it perform'd under a just and due Authority, their *Original Guilt* would be Wash'd away, and Themselves New Born, and Become from *Children of Wrath*, Into a *State of Grace*; and \* *An Addition to the Number of the Elect of God*; But because you are one, *Without*, In the Sense of the Church you Of-

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\* Qui verè Baptizantur Compleant Ecclesiam numerum. Cyp. Ep. p. 325.

sciate to our *Unspeakable Sorrow*; For Your Baptism is No Baptism; you Baptise Indeed with Water, But it is without the Spirit; And He that is not born again with the Holy Ghost, also, shall not Enter Into the Kingdom of God.

\* So the Saviour of the World has positively declared. Wherefore you put us in mind of Those Sons of Aaron who put † *Strange Fire* upon God's Altar, and whose Punishment is In Reserve, and Waits All Those Ministers In Schism, who, as the Orthodox Express it, Sprinkle, not Sanctified, but strange Water, under a False Baptism, which is without the \* Power of the Holy Ghost, and has therefore, no more than the Bare Species and Form of a Sacrament, But none of the Divine Efficacy and Power of the Spirit of God in it, However, you

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\* St. John 3. 5. † Filii Etiam Aaron Qui Alienum Ignem In Altari Imposuerunt, In Conspectu Statim Domini Indignantis Exincti sunt; Quod Supplicium manet Eos qui alienam Aquam Baptismo Inferunt falso. Ibid p. 308.

\* Schismatici Eri Baptisati, Spiritum Sanctum Non Habent. St. Aug. Tom. 5. p. 1094. per Bened.

may

may Deceive and Flatter your Disciples, when you would Perswade them to *Hearken unto you.*

But God forbid that we should Listen to your Voice; who are making such a Rem, In the Church of Christ; who have gone so far out of the way, and made such Irregular Steps, to bring your self Into A Capacity to Vex the Church, and to destroy its Unity; who are got so far out of the Pale of it, as to Enervate, and Render absolutely Ineffectual, the Power of the Holy Ghost, with which you was once \* Anointed, if Ever you was Rightfully Consecrated Into the Holy Priesthood.

For the Schism which you, Now, Maintain, Not only gives a Wound to the Body of the Catholick Church, But it Wounds and Destroys your self, as A Priest of the Holy Bishop of our Souls; It makes you as the † Filth and Excrement; As A very Dunghil of the Church of Christ; a Mere Caput Mortuum, Whole

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\* 2 Cor. 1. 21. † Schismata Scissura, Sarcora Ecclesiam. St. Aug. Tom. 5. p. 1032.

Efficacious Virtue is *Totally Extinguish'd*;  
 It deprives you of that Sanction with-  
 out which, the ~~Priesthood~~ *Priesthood* Itself has ~~No~~  
*Being*; So that you have no more *A*  
*Power to \* Heal That that is Broken*;  
 to *Quicken* poor Mortals, *who are †*  
*Dead In Trespasses and Sins*; Because He  
 who *separates Himself* from the Ortho-  
 doxy and Charity of the Catholick  
 Church, *Divests Himself of that Influence*  
*and Inspiration of the Holy Ghost, with-*  
*out which the Priesthood Itself is \* Ex-*  
*communicate and Null*; And such a One has  
 No Gospel Authority to *sow the Seeds of*  
*Salvation, to Preserve or to Procure the*  
*Health of Souls; to Baptise Into a New*  
*Creature; nor to Bind or Loose; to Sen-*  
*tence the Incurable, or to Relieve the*  
*Wounded Spirit.*

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\* Zech. 11. 16.

† Eph. 2. 1.

\* Foris autem nec Ligari aliquid posse nec Solvi  
 St. Oyp. Ep. p. 308. Declarat Dominus In Evan-  
 gelico suo, per Eos solos Peccata posse dimitti, Qui  
 habeant Spiritum Sanctum — Foris Cuncti —  
 Schismatici Non habent Spiritum Sanctum, —  
 Manifestum est nec Remissionem Peccatorum dari per  
 Eos posse, quos, Confess, Spiritum Sanctum non ha-  
 bere. Ibid p. 297.

Thus



Thus, Sir, we have given you our Reasons why we Can't submit to your Rectory and Communion; For tho' you are Come among us, and have Thrust your self upon us, with the *Craft of A Time-server*, and the *Strength and Violence of the Arm of Flesh*; In which you Trust; yet you are A *Mercenary*, and have Stamp'd upon you, Every Characteristick, which our Blessed Saviour, has design'd and signified of *A Wolf In Shepherd's Clothing*, and Commanded Every Soul within his Fold, to *Observe and Avoid*; upon the *severest Penalties*, Even unto *Damnation*.

And, After All these Notices of our Blessed Lord, such Evident Tokens of A *Falle Priest*, and An *Impostor*, as it were Impossible for Any One, who Will but Open his Eyes, and not Harden his Heart against the Truth, not to *Know and Distinguish* Him from the *Rightful One*; should we not be *Inexcusable*, In *Seeing not to See*, and In *Hearing not to Understand*; But Wilfully and Rashly, and In Defiance to the plainest Convictions of the Gospel, to forsake the True  
Pastor

Editor of our Souls, and Run Into the  
Jaws of the *Wolf*.

If there be any Truth In what the  
Apostles, and the *Christian Patriarchs*  
have told us, Our Strict Adherence to  
Our Proper and *Rightful* Guide, is to be  
understood by That\* *Christian Charity*,  
and that *Bond of Peace*, In the *Unity of*  
the *Divine Spirit*, which whosoever hath  
not, All his *Other Works of Faith* and  
*Righteousness* would be *Nothing Worth*,  
Nor of any more Avail or Merit, In the  
Sight of God, than a *sounding Brass*, or  
a *Tinkling Cymbal*; And, though a Man  
were to do all other Works of *Right-*  
*eousness*, and *Sell All he has In the*  
*World*, and *give it to feed the Poor*, and  
*his Body to be Burnt*; that is, if Any  
One, should Really Profess All the Ar-  
ticles of the *Christian Faith*, and suffer  
Martyrdom for the sake of 'em, yet still, if  
He hath not this *Charity*, if He is a *Schis-*  
*matick*, and by any *Heterodox Practice*,  
shall disturb the *Churches Peace* and U-

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\* 1 *Corinthians* 13. 1, 2.

nity, and Make any Rent Thereby, His *Very Martyrdom* for the Faith, shall not Profit Him, says *St. Paul*; It shall \* signify nothing, say *St. Cyprian*, and the Rest.

What a Voice is yours then, *Dr. Shippen*, which Calls us thus out of our Way to God and Happiness? What an *Ignis Fatuus* are you, (Instead of being a *Burning* and a *Shining Light* among us,) to *Bewilder* us, and Lead us to the Gates of Sorrow and Lamentation? To Resist this Unity of the Church, and to Harden our selves against our own *Legal* and *Evangelical* Director and *Sacrificer*, out of whose Communion, whatever we should pretend to do In Worship of our God, is, in Truth, No Better than a † *Blasphemy* against His Majesty, Instead of an *Acceptable Service*; Yea, it is a Sin against the Holy Ghost, and *Not* to

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\* Tales Etiamſi Occiſi In Confeſſione Nominis fuerint, Macula Iſta Nec Sanguine Abluunt. *St. Cyp. de Unit. Eccl. p. 81. Oxon. Edit.*

† Unitati Eccleſiæ Corde Impenitenti Reſiſtere, Blaſphemia eſt & Irremiſſibilis. *St. Aug. Tom. 5. p. 402. Bened. Edit.*

be forgiven: For Every Congregation that meets together, out of this Unity and Catholick Communion, they are A Conventicle of *Corabites*, they have not the \* Spirit of God to give the Sanction to their Holy things, By which Alone the *Remission of Sins* is to be obtained; Inſomuch, that In the Reſolution of the Antients, † If A Man has Offended His God, by any Mortal Sin, and is Really and Truly Become Penitent of his Transgreſſion, yet his Repentance ſhall be no More Effeſſual or Prevalent with God, than that of Judas, ſo long as his Heart is Harden'd In ſo great a Sin as this of Continuing an Alien from the Church and Family of Chriſt; Becauſe by this very ſingle Abomination, He Sins againſt the Holy Ghoſt, and by that means, he be-

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\* Congregationes præter Eccleſiam, non habent Spiritum Sanctum, quo fit Remiſſio Peccatorum. Ibid p. 403.

† Denique Si Quenquam, Extra Eccleſiam, ſuorum peniteat Peccatorum, & Hujus tanti Peccati quo Alienus eſt ab Eccleſia Dei, Cor Impenitens habeat, Cum Iſto ſolo, verbum dicat Contra Spiritum Sanctum, quo Extraneus eſt ab Eccleſia, Quæ accepit Hoc donum, ut In Ea, In Spiritu Sancto fiat Remiſſio Peccatorum. Aug. Tom. 5. p. 398.

comes A Stranger to the Common-wealth, and the Israel of God, and Disfranchis'd from the Church of Christ, In which alone is the Temple and Habitation of the Holy Ghost, which Great Gift the Church has Received from Christ; that only within the Pale of That, Remission of Sins Can be obtained Even by the Strength, and Power of That Divine Spirit.

\* Every Sinful Creature, Under the Weight of Each Mortal Sin, is Dead In the Sight of God; But Especially and much more are They so, whose Souls are press'd down by the Weight of their habitual Transgressions; These are, Like *Lazarus* In his Sepulchre, Corrupting In their Sins: And who shall deliver them, and Call them Out of this Destruction, But that Power where the Spirit of God dwells? which is only in the Church of Christ.

This shews the Absolute Necessity of Preserving this Sacred Peace and Unity In the House of God; And the Irrepa-

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\* *Mortuus est Autem Peccator, Maxime Ille, Quem Moles Consuetudinis Premit: Quasi Sepultus est Lazarus, &c. Ibid. Aug. p. 374.*



able Danger and Destruction, of making  
 any Rents or Divisions Herein, by joining  
 in any other *Strange Fellowship*, or Counte-  
 nancing Any Impious *Intruders* In their  
*Usurpations*; since Nothing is more plain,  
 than that God has Invested the true  
 Ministers of his Church with the Power  
 of the Holy Ghost to Remit Sins; But  
 He \* *has taken it away from the Other.*

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\* Peccata Præter Ecclesiam Non dimittuntur: In  
 la Spiritu Dimitti Oportebat, Quo In Unam Eccle-  
 siam Congregatur. p. 398.

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## THE CONCLUSION.

**T**HE Sum therefore of our Complaint and Resolution upon the whole Matter is This. In Confidence of The Truth of *The Gospel of Christ, And Of The Authority of The Church* ; We, first, *Declare* ; And, Then *Appeal* to The Great Judge, Both of The Living, and The Dead, Against You.

That, Whereas You have, by Unjust Ways, Contrary to The Laws of God, And The Canons of The Church, *Deprived* us of Our Rightful Pastor ; And, Thereby, Taken from us, The Blessed Opportunities of The Benefits and Comforts of The Gospel-Ordinances, By *Obtruding* Your self Upon Us, as A Sacrificer and A Guide ; Therefore, that We May Wash Our Hands from The Guilt of Your *Schism* and *Usurpation*, We do Hereby Protest Against you, In The Face of Heaven, and Before All The World, As A *Sacrilegious* Intruder, Amongst us ; And A *Disturber*, and An Enemy to Our *Orthodox* Communion : And Accordingly, We do, In The  
Most

Most Solemn Manner, Renounce Both your Person, and your *Ministration*, your *Baptism*, your *Consecrations*, your *Absolutions*, your *Prayers*, your *Holding forth*, and your *Benedictions*, As A set of *Ipso Facto's*, Null and Void, In Themselves ; An Offence to God ; And, The Destruction of Those, who shall hearken to Them.

We Also, In The Next Place, Exhort you ; We *Adjure* you, By The *Living God*, That you Presume No More to *Disseccate* our *Solemn Services* By your *Un-hallowed* *Ministration* Among us.

Neither Plunder us Any More, of That *Portion of God's Inheritance*, which We are *Allotted* to Pay to Our Proper and *Appointed* Minister, who is *Commission'd*, unto us, By The *Power and Sanction* of The *Holy Ghost*, and not by *Act of Parliament*, as you Pretend to be.

For, Be Assur'd, Dr. Shippen, that Whatever you shall *Rob God* of, By your *Sacrilegious* Force, of That which He has *Made* *Sacred*, and *Appropriated* to His *Own Family*, It will be A *Canker* Upon *All* you have ; It will Eat, for Ever, Into your Other Substance ; And, Even, Devour your Posterity ; The Issue of your Loins, If God should not for your Most Provoking and Aggravated Offence, Write you *Childless*.

And, As for ourselves, should We Agree to give you That which We *Owe* to God ;

Should We Surrender The Peculium, The Sacred Debt (which He has Otherwise Derived) to your Rapine; would Not This Be to Abet you Against God? And Consequently to Involve Our selves In your Guilt, and to Bring Down, from Heaven, The \* *Cursing of a Curse*, upon Our Own Heads?

Cease therefore to Seduce, And to Prey upon us; And † Remember from whence you Are Fallen; And Repent; And do your First Work; For, Otherwise, God Will Remove you, from Among The Living: And you shall be No Longer, as One Making up the Shine of Those who are † *The Light of the World*; For, † God Knows your Work; And Tho' you May have A Name that you Live; (you know the Meaning,) Yet Behold you are Dead; your Soul is as Much Corruption, In His Sight, as your Body shall be when the Worms shall Feed upon it.

We Wish you would Acquaint your Promoter with This; And withal, Remind Him also, That tho' God has shew'd, Him A singular Instance of His Forbearance hitherto, In sparing His Life, when He so Miraculously Visited Dr. Newton, And smote Him with The Mortal Wound, Even with his Sham-Excommunication within his Lips, which

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\* Malachi 3. 9.  
† St. Matthew 5. 14.

† Revelations 2. 5.  
† Revelations 3. 1. he

he was going to Pronounce, Against The Orthodox and Reverend Mr. Orme, Only for saying his Prayers to His God ; Yet The Omnipotent Strength is not shortened ; God is but Lifting up his Hand ~~Higher~~ that The Blow may come with Greater Force upon Him ; Unless He Makes Haste to Atone for His Abominable Tyranny and Sacrilege Against us, In Contradiction and Defiance to the Sacred Canons and Constitutions of the Ecclesiastical Powers, By whose Determination He is An \* Unjust Judge, \* Who Neither Feareth God nor Regardeth Man ; But has Born down The Innocent, And is Crushing and Oppressing the Priests of The Living God By A Sacrilegious Violence, \* Forbidden Both by Human and The Divine Laws and Gospel ; And, (By, what The Canon Calls, An † Unseemly Administration, Beneath the Character of so High A Function, as He has Assum'd, and to The Disgrace of it,) has Condemn'd and Wrong'd the Oppressed, without any Hearing or Conviction.

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\* Justus Mediator non est, Qui, Uno Litigante, Et Altero Absente, Amborum Emergentes Lites Decidere non Formidat. Corp. Jur. Can. Decret. pars 2. Q. 9. C. 12. Fol. 164. † St. Luke 18. 2.

\* Absens verò Nemo Judicetur, Quia Et Divina, Et Humana Hoc Prohibent Leges. Ibid Decret. pars 2. Q. 9. C. 13. Fol. 164. † Grave Satis est & Indecens, ut In Re Dubia Detur Sententia, &c. Ibid Decret. pars 2. Q. 3. C. 74. Fol. 205.

And



And you are Climbing up, by These Dark Steps, to your Promotion ; By The same Back Stairs you Mount to your \* *Sacrilegious* Place ; And are doing That In which There is as Much Guilt, as In Him who has Rob'd A Church, or Stole The Sacred Vessels from the Altar, and Made Spoil of the most Holy Things.

Flatter not your self, that it will be of Any Effectual Excuse for you, Either Before God, or Man, to Pretend, as you do, that you was Advis'd to your Precipitancy, and to Commit This Great Iniquity, by your Celebrated Counsellor ; For, He has Explain'd Himself too far, to be Concealed Any Longer : His Authority has Cess'd to be of Weight with Honest Men ; Amongst whom He has lost All Esteem as A Man of (what We Usually Call) No Principle, *i. e.* of No steady Honour, Conscience, or Sincerity, In Those Articles of Truth or Justice, of which He would be Believ'd to be A Patron, to Defend Them.

Indeed, The Dishonour He has done to the Bounty of his Late Royal Mistress, sufficiently shews the Lowness of his Spirit ; and

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\* Sicut Qui Ecclesiam Dei vastat, & Ejus Prædia, & Donaria Expoliât, & Invadit, sit Sacrilegus ; sic & ille Qui Ejus Sacerdotes Insequitur, Sacrilegii Reus Existit. Corp. Jur. Can. Decret. pars 2. C. 11. Fol. 254.

that He is but A Mean Original for you to Copy after : 'Tis Pity, but you should have, set Before you, A more Beautiful and Perfect Image, for your Imitation.

Therefore, tho' We are Winding up our Bottom, We will Un-ravel a Little, to shew you The *Distinction*, and what A *vast Difference* there is, Between the Souls of Men.

When Mr. Secretary H——, was dismiss'd from His Honourable Station, In which He had made so Considerable A Figure, He Never, yet, would Bend Under The Weight of his Disgrace ; The severest of his Enemies will not deny Him the *Virtues* of His *Magnanimity* and *Fortitude* In his Most *Abandoned* Circumstances ; He was But little Gifted with The *Spirit* of Boasting ; And, Thousands, who have Fed upon his Generosity, And That Noble Income of which He was Even Lavish to the *Meritorious*, will justify Him from making those Private Advantages Usual with Persons entrusted In his High Station ; And yet, Ill-provided as He was, He scorn'd to Give way, to the *Pressures* of his *Fallen Condition* ; Or by any Little Condescension, to support his Declining Fortunes ; But Rather Maintain'd The Grandeur of his Character, when He had nothing left of it but its Name, Even at The Expence of his own Private Patrimony, till The Tables Turn'd, (for He knew There must and *will* always be A Vicissitude of Things,) And He was  
 His

restored to his Former, or Rather, *Heighten'd* Into A *Greater Glory*.

Tell us not of Any of his Mistakes; 'Tis Pity there should, *Possibly*, be A *Blamish*, In Any Part of that *Able Statesman's* Life: May That Great Genius Never Wander, More, Out of The Way! Rather, God Give, that He may be *Coop'd* up, for Ever, where He is, 'till He takes the Flight Into Those *Brighter Regions*!

In Diametrical Opposition to This *Mighty-minded-man*, whose Soul Levels with the *Brightest* of his *Titles*, Behold your Adviser stooping Down, from the *Throne* of A *Wise King*, for A *Paltry, Mercenary Fee*, and Under the Temptation of sorry *Wages*, Pleading, for *Wtre*, Against A *suffering Clergy-man*, struggling, In The Midst of *Persecution*, for His Religion, And The Pleader's own, Late, *Royal, Benefactress* — Her *Namesake*.

What Honour, then, Can you Expect? What Vindication? What Health, or Nourishment to your Reputation? But *Feeding* it upon the Steam, that Arises out of such A *Dunghil*! And *Practising* from The *Result* of such vulgar Principles.

And what have you *Gain'd* by His Advice, And How dearly Have you *Purchas'd* that Little you have Got? Little Indeed; In Respect to what you have Paid, And The \* *Ut-*

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\* St. Matthew 5. 26.

most Farthing that *The Judge* Will, One Day,  
Demand for it ! Under These Considerations,  
where is your Advantage, After All ! And  
what Mighty Prospects have you In Proje-  
ction ! *What is The † Hope of The Hypocrite*  
*tho' He hath Gained, when God takes away his*  
*Soul.*

How Infinitely Happier were it for you,  
If you had A Heart to Trust God with your  
Life, or Fortunes, In this World ; And to  
Tread, along, within that \* *Strait Path, and*  
*Narrow Way, that Leadeth Unto Life, Among*  
*Those few that find it.*

'Tis your Grand Mistake to Pursue the  
Honours and Wealth of the World by such  
*Crooked Ways*, as you are walking In ; As if  
there were Nothing else, No Other Reward  
to spur you on, In Quest of the *Greater*  
*Gains of Virtue and Religion* ; whereas, if you  
dare Believe Him that Made you, God has  
Provided, Even In *This World*, Recompence,  
suitable, and Proportionable (or Rather that  
Preponderates) to Our Christian Labors, and  
Over-ballances all our *Sufferings for His Sake !*

What Else is to be Understood, Of That  
\* *Hundred-fold* Mention'd, By Our Royal

\* Job 27. 8.

† St. Matthew 7. 14.

\* Quid Autem Christus ? Meus Eſto, & Vive In  
Eternum : Contemne Divitias illas temporarias, Et Ego  
tibi Centuplum Reponam in hoc ſeculo, & Vitam Eter-  
nam in Futuro. St. Cyp. De dup. Mart. p. 184. Oxon. Edit.

High-

High-Priest, where He tells us, In full Assurance, that, \* *Every One, that hath forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for his Name's Sake, shall Receive an Hundred Fold; and Besides that, shall not fail of † That Future just Recompence of Reward, But shall Inherit Everlasting Life.*

Where there No Other Prospects of Gain, to The Faithful, Under this Present Scene of Things; yet The Pledges of his Love, and other Blessings which God has Reposited In His Ark, and Entrusted In the Hands of The Leaders of His \* *Little Flock*, to Dispense them Equally, and without Partiality, According to the Measures of A just Proportion; These are, Each of them, A Prize, Worthy of Our Christian Labors, and the Utmost of our Losses.

For Here is The Center of our Unity and Communion with our God; Free from the Designs of Worldly Men; The Ruffings and Confusion of All Schismatical Assemblies. The Little Remnant, Faithful, and Enduring All Temptation, for the Cause of God, Cannot be suppos'd Actuated by Any carnal Purposes, or the Influences of Faction, or

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\* St. Matthew 19. 29.

\* St. Luke 12. 32.

† Heb. 2. 2.



Party-Differences; And The Divine Pow-  
ers, to whom \* The Care of the Church of God  
is Given, Cannot upon Any Consideration,  
Betray their Trust, or Respect the Persons of  
Men, But Their Faithfulness, and Goodness;  
Imitating God, (In All the Dispensations and  
Offices of Their Benedictions,) who, Renders,  
for The † Light Afflictions, of his Servants,  
Those Weights of Glory, that are far More Ex-  
ceeding and Eternal.

These are Subjects fit for the most Lofly  
Mind, and Towering Ambition to Aspire  
after; In which A Man can Never Exceed,  
or Soar too Highly nor Engage too far In Pur-  
suit of them.

But Were the Expectations of a Christian  
to fall Short, here; Were He to be Deceiv-  
ed, of those Present Returns, which God  
has Entrusted In the Hands of Frail and Mor-  
tal Men, yet have we still, A \* Stronger  
Hold to Turn to, and Betake our selves,  
from the most sensible Instances, of what-  
ever Pressures we may be Call'd to Labor  
Under, for God's Sake; And That is from  
the Gracious Influence of The Divine, and  
Ever Blessed Spirit, The Holy Ghost, The Com-  
forter; who Strengthens our Weakness, Sup-  
plying A

\* 1 Tim. 3. 5.

† 2 Cor. 4. 17.

\* Zach. 9. 12.

ports our Frailty, Compassionates our Infirmities, and turns All our Sorrows Into Joy, and the Unutterable Transports of Divine Fruition, In the Midst, and Acrimony of the most severe Afflictions.

From Hence 'tis that we find such Pleasure In our Pain; such Abundance In our Wants; such Assurance In our Adversity; And such Exceeding Consolation In Our Undone State.

But you Are Deaf, as An Adder, to These Charms: Your Faith was not strong, and \* Living to your God, whom you have For-  
saken, and Are Fallen away from Him; you Are One of The † *Craftsmen*, Crying up your New, your \* *Græts Diana*, and you are Offering your Daily Sacrifice to your *Earthly God*, *The Monument of Unrighteousness* In Defiance of *The Lord of Life*; And In Open Rebellion against His Holy, and Spiritual Kingdom.

And you are Come with the Force of An Enemy Against us, to Destroy and *Quench our Light*, and to Lead us and Corrupt us Into The same *Schism* and Spiritual *Rebellion* with your self.

Under This Intolerable Oppression And Grievance We Lodge Our *Pratest* Against

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St. James 2. 26.

† Acts 19. 24.

\* 34.

at, your ~~Prayers~~, and Adherents, Before  
The Tribunal of our God.

And O Thou Most Righteous and Eternal  
Judge ! \* Incline thine Ear Unto Our Cry ; †  
Open thine Eyes, O Lord, and See. \* Behold, O  
Lord, For We are In Distress ! Our Bowels are  
Troubled, and Our Heart is Turned within us ! †  
Behold The Tears of the Oppressed, that have No  
Comforter ! On The Side of Our Oppressors there is  
Power : But We have No Comforter.

\* To God We would Commit our Cause ; For,  
† We Know that The Lord, will Maintain The  
Cause of the Afflicted ; \* O Thou, therefore, that  
hast seen Our Wrong, Judge Them ! For Unto †  
Thee do we Complain In the Bitterness of our Souls ;

\* We Pour out Our Complaints Before Thee !  
† O God ! The Heathen Are Come Into thine  
Inheritance ; Thy Holy Temple have They De-  
filed ! \* The Beast Out of The Wood doth Waste  
It ; And The Wild Beast of the Field doth De-  
vour it. † They Have Polluted Thy People, for  
Handfuls of Barley, and for Pieces of Bread, to  
Slay the Souls that should Not Die, and to save  
the Souls Alive that should not Live by their  
Lying to thy People that Hear their Lies ! \* With  
Lies They have made the Heart of the Right-  
eous sad ; And Strengthened the Hands of the

\* Pl. 88. 1. † Pl. 37. \* V. 7. † Lam. 1. 20.  
\* Eccl. 4. 1. † Job. 4. 8. \* Pl. 148. 12. † Lam.  
1. 19. Job 7. 11. † Pl. 142. 2. \* Pl. 79. 5.  
\* Pl. 80. 13. \* Isaiah 13. 19. † V. 22.

Wicked, that He should not Return from his Wicked Way, by promising Him Life! † They Are fallen from Grace! \* There is A Conspiracy of Her Prophets, Like A Roaring Lion Rounding the Prey; They have Devoured Souls; They have Taken the Treasure and Precious Things. † Her Priests have violated thy Law, and have Profaned Thy Holy Things; They have put No Difference Between The Holy and Profane, Neither have They shewed Difference Between the Unclean and the Clean.

\* Remember Them, therefore, O God, Because They have Defiled The Priest-hood, and The Covenant of the Priest-hood; † Because They have Defiled Thy Sanctuary, with their Detestable Things, and their Abominations, Therefore do Thou Diminish Them, Neither Let thine Eye spare. \* Behold How the Workers of Iniquity Bless Themselves! And Afflict Thine Heritage! † They have Made Thine Heritage An Abomination! \* They are Near in their Mouth, but Far from their Reins.

† O Lord Behold Our Affliction, For The Enemy hath Magnified Himself; \* The Adversary hath spread out his Hands upon All Her Pleasant Places; The Heathen hath Entered Into Her Sanctuary, whom Thou didst Command that They should not Enter Into Thy Congregation.

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† Gen. 5. 4. \* Ch. 22. 25. † N. 16. \* Neh. 12. 29. † Ezek. 5. 12. \* Pl. 94. 5. 5. † Jer. 2. 7. \* Ch. 12. 2. † Lam. 2. 9. \* Pl. 10. † The

† The Princes of The Sanctuary are Dis-  
tressed, and Thou Hast Given Up Jacob to The  
Curse, and Israel to Reproaches: \* We Are Con-  
founded Because we have heard Reproach;  
Shame Hath Covered our Faces; For, Strangers  
are Come Into The Sanctuary of The Lord's House.

† Thou Hast Forsaken Thine House, Thou Hast  
Left Thine Heritage; And Hast Given The  
Dearly Beloved of Thy Soul Into The Hands of  
Thy Enemies.

\* Now, therefore, O! Our God, Hear The  
Prayer of thy Servants, and their Supplications;  
And Cause Thy Face to Shine upon Thy Sanctu-  
ary, that is Desolate, for the Lord's sake! † O  
Lord, According to All thy Righteousness, We  
Beseech Thee, Let thine Anger and Thy Fury be  
Turned Away from Thy Holy Mountain: Because  
for Our Sins, and the Iniquity of Our Fathers,  
Thy People are Become A Reproach to All that  
are About us.

\* Who is A God Like Unto Thee that Pardoneth  
Iniquity; And passeth by, The Transgression of The  
Remnant of His Heritage! He Retaineth not his  
Anger for Ever; Because He Delighteth in Mercy.

† Spare Thy People O Lord, and Give not  
Thy Heritage to Reproach! \* Tho' Thou slay us:  
yet will We Trust In Thee! † Cursed Be The  
Man that Trusteth In Man, and whose Heart  
Departeth from the Lord.

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† Il. 43. 28. \* Il. 51. 51. † Jer. 12. 7. \* Dan.  
1. 17. † V. 16. \* Macc. 7. 18. † Joel. 2. 17.  
† Job 13. 15. † Jer. 17. 3. † O



† O God How Long shall The Adversary Re-  
prouch! \* Why withdrawest Thou Thine Hand! †  
Forget Not The Congregation of Thy Poor for Ever.

\* Plead with Them for Thy People, and for  
Thy Heritage, O Lord, whom They have scat-  
tered. † Give Them According to their Deeds,  
And According to the Wickedness of their Ende-  
vours; Give Them after the Work of their Hands  
Render to them their Desert. \* Let the Lying  
Lips be put to Silence, which speak Grievous  
Things, Proudly, and Contemptuously against the  
Righteous. † And Let them Know that God  
Ruleth in Jacob, unto the Ends of the Earth.

\* Deliver us from the Workers of Iniquity; and  
save us from Bloody Men.

† Ah! Lord God! Wilt Thou Make A Full  
End of the Mennant of Israel! Be Thou to us

\* as A Little Sanctuary! That We may † Take  
away, All The Detestable Things Thereof, And  
All The Abominations thereof, from Thence; That

\* Thou Mayst be Our God.

† And, Our Head, Being Lifted above Our  
Enemies, Round About us, We will Offer In Thy  
Tabernacle, Sacrifices of Joy; We will sing; And  
We will sing Praises Unto the Lord.

\* Then Israel shall Rejoyce In Him that Made  
Him; And The Children of Zion shall be Joyful  
In their King.

† Pl. 74. 10. \* V. 11. † V. 19. \* Joel 3. 2. † Pl.  
118. 4. \* Pl. 31. 16. † Pl. 59. 13. \* Pl. 59. 2. † Ps.  
11. 13. \* V. 16. † V. 18. \* V. 20. † Pl. 27. 6. \* Pl. 144. 1.

Matfellow. No-  
vember 23. 1716.

P I N I S.